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CHRONICLE

Last Honors to Maine Heroes.—The bodies of the sixty-seven unidentified sailors recovered from the Harbor of Havana were solemnly consigned to the soil of Arlington National Cemetery on March 23. Despite a heavy downpour of rain, thousands thronged the streets of the capital as the coffins borne on caissons were removed from the cruiser Birmingham at the Navy Yard amid much ceremony. Before the exercises at the graves an impressive service was held at the south front of the State, War and Navy Building. This was attended by the President and the Vice-President, Chief Justice White and his associates in the Supreme Court, members of both houses of Congress, Army and Navy officers and members of the Diplomatic Corps. Father Chidwick, who spoke from a full heart, recounted the scenes that attended the destruction of the vessel. The President said: "We have given to these ceremonies all possible solemnity that is included in the honors of war, and we shall fail if they do not express in unmistakable tone and sign the deep and lasting gratitude of a nation to her martyred defenders." The ceremonies were then transferred to Arlington Cemetery, where the bodies were reverently laid to rest. At the end there was the rattle of musketry, a navy bugler sounded "taps" and the big guns at the fort thundered a last salute.

President Taft in Boston.—Boston's joint celebration of Evacuation Day and St. Patrick's Day this year will be memorable for the visit of the President of the United States, and for the enthusiasm with which he was received. In many ways it was the busiest day the President spent since he entered the White House. After a breakfast at the City Club and another at the Hotel

Somerset, he consulted with members of the Peace Society; he addressed the Legislature at the State House; he attended the luncheon of the Pilgrim Publicity Association at the Georgian Café; he reviewed the Evacuation Day parade in South Boston; he conferred with officers of the Taft League of Massachusetts; he held an informal reception and addressed the Harvard Students' Taft Club at the Hotel Somerset; he attended the banquet of the Irish Charitable Society; he visited the Boston Bank Officers' Association dinner; he was the guest of the Boston Paper Manufacturers' Association at the Hotel Vendome, and he closed the day by attending a Yale Alumni reunion at the Algonquin Club. Before midnight he had made a record for activity that rivaled anything that had ever been accomplished in Boston by Mr. Roosevelt.

Some Things Mr. Taft Said.—In his speech before the Massachusetts Legislature, the President met the challenge of the Roosevelt forces by declaring that he would favor the presidential primary wherever full and fair notice of the election could be given, wherever adequate election safeguards could be thrown around to protect a preferential primary for the presidency and wherever the constitution of the State permits its being made applicable to the present election. To the Charitable Irish Society, which celebrated its 175th anniversary, the President's visit in Boston was primarily due. Addressing the 800 members at the banquet, Mr. Taft praised the Irish for their adaptability in becoming American citizens, and added a word about the evident belief of that race in the stability of American institutions:

"The thing of which I wish to speak, however, is the well-known fact that Socialism and Anarchy have found

no lodgment among Irishmen. They believe in constituted authority; they believe in the institutions of modern society; they believe in upbuilding our National and State governments; they believe in the preservation of the checks and balances of our constitutional structure. Not from them do we hear proposals to change the fundamental law, to take away the independence of the judiciary, or to minimize in any way the influence and power of constitutional authority. They welcome progress, they are enterprising and active to further prosperity. They are not full of diatribes against the existing order. They struggle for equality of opportunity and recognize the value of liberty ordered by law. They are not reaching out for new gods of government. They are not seeking to invent a new society and turn the present one topsyturvy. They are on the side of law and order. They are partaking of the civilization, the good fortune, the prosperity and the happiness as that is possible under the American government; they are grateful for it, they value it, they will fight to preserve it."

A Modern Viking.—Rear Admiral George W. Melville, U. S. N., distinguished for eminent public services as Arctic explorer and as father of inventions that have increased the efficiency of the navy, died in Philadelphia, on March 17, aged 72 years. In three voyages to the frozen North, Rear Admiral Melville played a prominent part. He was with the famous Polaris search expedition, suffered with the crew of the ill-fated *Jeannette*, and in the *Thetis* sought the lost party of Lieut. Greely. Melville commanded the relief expedition which recovered the body of De Long and those who perished, saving their priceless records. For heroic services in the Arctic, Congress voted him a gold medal, and advanced him fifteen numbers in rank on the naval list. In almost every country of the world where science is fostered marks of civil distinction were showered upon him. For sixteen years Rear Admiral Melville had been Chief of the Bureau of Steam Engineering in the Navy Department, and had charge of the construction of the new navy of the United States. Under his supervision designs for 120 vessels were prepared, and of a large number of these he planned the machinery himself. His appointment as an assistant engineer was made in the early days of the Civil War, and he served throughout that struggle, receiving frequent official praise for his energy and efficiency. Among the colleges which conferred honorary degrees upon him were the University of Pennsylvania, Columbia, Harvard and Georgetown. By a peculiar coincidence he died on the very day when his term as president of the Philadelphia Society of the Friendly Sons of St. Patrick expired. On March 18, the 141st annual reunion of that Society, an eloquent eulogy was delivered by Michael J. Ryan, City Solicitor of Philadelphia. Rear Admiral Melville was of heroic mould, "a worthy successor of the old Vikings, who laughed at storms and ruled the sea."

Mexico.—Some seven hundred prisoners confined in the penitentiary of Belen, near the capital, patriotically offered to forego the pleasures of their surroundings

and enlist in the army which is to operate against Vázquez Gómez. Their public spirit was appreciated and their offer was duly accepted. Some of the captured followers of Zapata in the South have also enlisted.—Ex-President De la Barra, though warned to keep away from Mexico for fear of violence, has signified his intention to return and assist in restoring order.—After examining claims for damages amounting to forty million pesos in Sonora, the Government commission has allowed only the sum of seven hundred and fifty thousand pesos. The losses were occasioned by the Maderist revolution.—The permanent commission of Congress has decided to leave to that body at its regular session the question of declaring martial law in other parts of the republic.—The Minister of War has placed with a German firm an order for fifty million cartridges for delivery within three months.—The friendliness displayed towards Americans by the latest revolutionists in Ciudad Juárez is far from being so effusive since the enforcement of President Taft's orders against the passage of military stores across the border. Northern Mexico is very sparsely peopled and provisions of any kind are scarce.—A solemn novena of Masses, Communion, prayers, and sermons in honor of Our Lady of Help was observed in the cathedral of Mexico, for the purpose of imploring peace for the country. The Catholic National party, represented by its chief officials and by many of the rank and file, took a prominent part in the proceedings and in the dedication of its work and hopes to Our Lady.

Canada.—The Catholics of Manitoba are organizing to secure their rights to separate schools and to defend those of the annexed part of Keewatin. It pains a certain class of so-called Catholics to see them neglecting important matters, such as the readjustment of financial arrangements, for what, it has been determined, is outside the field of practical politics. The outcome of the matter will depend upon the number of these two kinds of Catholics. If the latter class proves to be large, the eternal interests of the coming generation will be sold for a few "economic advantages," and those who care for their children's souls will have to provide religious schools at their own expense and pay for the schools they cannot use as well.—The city of Vancouver, not being able to provide for the expenditure proposed for the coming year without increasing its tax levy, is cutting down its estimates. Catholic works for the public good are suffering out of all proportion to the very small sum the city contributed to them.—The American railways are made responsible for some of the car shortage in the West by the Canadian Pacific Railway, which states that 6,000 of its cars are in the United States, and that it cannot get them back. The Canadian Northern and the Grand Trunk make similar complaints.

Great Britain.—At a Council meeting of the Catholic Federation of the Archdiocese of Westminster, a resolu-

tion was adopted requesting the Catholic and other members of Parliament to bring to the attention of his Majesty's Government the question of the atrocities in the Portuguese prisons. The *Morning Post* says it is a matter in which all Christians must be concerned.—The Government has surrendered to the striking coal miners, and has introduced a Minimum Wage Bill. It does not please the miners, because it does not accept their terms, but leaves the fixing of the minimum wage to local boards. Neither does it please the owners, because it does not provide against malingering. Still the substantial victory is with the workers, and they will all probably go back to get ready for the next attack. Some few have already resumed. There has been some rioting due to the strikers helping themselves to the coal of their late employers.—Two brothers, named Buck, have been committed for trial as publishers of the *Syndicalist*, which contained appeals to the army to join the strikers in case of trouble. Tom Mann, the labor-leader, has also been committed in connection with this affair, as well as a person engaged in distributing the *Syndicalist* among the troops. The publishers of a Socialist paper, *Justice*, are also involved.—Relations with Germany are growing more serious daily. Three more suspected German spies have been arrested.—The railway men are going to submit a new national scheme to the companies in May. They do not say whether they will strike if their demands are not granted.—Mr. Balfour took the lead of the Unionists in moving the rejection of the Minimum Wage Bill. It would seem, therefore, that Mr. Bonar Law's leadership is something like what Lord Hartington's was in the Liberal Party, and that, like Mr. Gladstone, Mr. Balfour will come back whenever there is a real crisis.—Gun-running into Afghanistan through Persia is going on again to the chagrin of the Indian Government.—The Gaekwar of Baroda, whose conduct at the Imperial Durbar caused so much talk, has issued a proclamation expressing his painful surprise that sympathy with seditious writing exists in his State, and his resolution to put down all sedition. It is notorious that seditious pamphlets have poured into the Bombay Presidency from a press in Baroda that is under official patronage.

Ireland.—President Taft has written to Mr. Redmond, calling his attention to an excerpt from the Congressional Message of February 2, which urged that the Irish Trade Mark should be recognized so as to protect Ireland from "the injustice which is done in this country by the sale of articles purporting to be made in Ireland which are not so made," and to the operative section of the Amending Bill introduced in Congress for that purpose. Mr. Redmond thanks the President for complying generously and promptly with his previous request. Mr. Taft has been also appealed to by an Irish National organization to urge a more rigid enforcement of the American immigration laws as a means of preventing further depopulation of Ireland. Irish emi-

grants, the letter states, go chiefly to the United States, and one-third of them "travel on tickets purchased for them by residents of the United States in violation of the law."—In a libel action brought in Edinburgh against the *Dundee Courier* for a slanderous article accusing the Catholic authorities in Queenstown of having urged Catholics to boycott Protestants in business, Bishop Browne of Cloyne was awarded by the jury \$1,000 damages, and his six co-plaintiffs, priests of his diocese, received \$250 each. The defendants have also to pay the plaintiffs' costs, which exceed \$25,000. Mr. Ure, M.P., Lord Advocate of Scotland, was leading counsel for the Bishop and clergy of Cloyne. The result is considered important, as the article complained of, "Sinister Sidelights on Home Rule," is one of a large series of similar documents containing fabricated statements about crime and bigotry in Ireland.—At the St. Patrick's Day Banquet in London, Mr. O'Callaghan of Boston was special guest. Mr. Redmond presided, and the principal speaker was Bishop Kelly of Ferns, who had served on the Financial Inquiry Committee, and induced his British colleagues, it is stated, to report unanimously in favor of Irish fiscal independence under Home Rule.—Rev. M. B. Kennedy of Fermoy, one of the most noted of Irish priests during the Land League agitation, died recently in Dublin. He espoused the cause of the tenantry on the Ponsonby estate, and suffered three terms of imprisonment under the Coercion Act of 1889. So unrighteous was his conviction that Mr. Gladstone wrote him letters of sympathy and regret. He was mourned by all classes, and Mr. Redmond, for the Irish Party, telegraphed their deepest sympathy.

Italy.—Rumors are rife in Rome that Dalba, the would-be assassin of the King, was not acting on his own initiative, but was the agent of a number of conspirators.—At a reception to the Cardinals, on March 18, the Pope gave each one of them a summary of the first section of the Canon law. They are to make their observations on it within the next six months.—Information comes through the International News Agency to the effect that there will be a Pontifical decree issued after Easter, containing new regulations regarding the age and requirements for ordination to the priesthood.—It must be surprising to those who are unaware of conditions in Italy to hear that a movement is growing in favor of religious instruction in primary schools. The Minister of Instruction, Credaro, is doing his best to check it.

France.—French diplomatists are said to be worried about a possible union between Italy, Austria and Russia. The isolation of France is alarming.—The coal strike movement is beginning at Denain.—The cost of the Morocco expedition for last year's fighting ran up to the startling figure of \$12,600,000. The total out-

lay since 1907 amounts to \$28,800,000. All this before the difficulty with Spain is settled. It is reported that the latest proposals of Spain have been rejected and matters may take a serious turn. France is meanwhile reorganizing its protectorate and M. Regnault started for Fez on March 17 to negotiate a treaty.

Belgium.—The ecclesiastical authorities of Bruges are engaged in a campaign against a party calling itself "Christian Democrats." The Abbé Fonteyne, said to be their leader, and who has been elected to be a member of the Communal Council of Bruges, is under interdict, and the paper *Dos Volkseew*, in which he wrote, is forbidden.—Soldiers in Belgium cannot be members of the St. Vincent de Paul Society, because it is classed as a political association, but no difficulty is raised against their being Freemasons. A curious condition of mind in the rulers of a Catholic country.—The Minister of War, Hellaput, has just resigned.—The Schollaert Ministry fell because of its famous *bon scolaire*, namely, the certificate for a sum of money which would pay the teacher of his children in the school of his choice. The present Minister, de Broqueville, has declared that he will not urge that feature of the School Bill, but the Liberals declare that they are against the equal treatment of public and private schools, no matter what he may do. It is clear that their objection to the *bon scolaire* was only a pretext.

China.—A bandit chief in command of an army of mutinous soldiers has been terrorizing Canton and its neighborhood. Fifteen hundred fatalities are reported. American marines had to land at Swatow to protect the custom house, and only after a long bombardment did the government troops recapture some forts the mutineers had seized. Though Peking still seems to be menaced by an army of Mongols, the situation has improved. Tang Shao-Yi, President Yuan's Premier, has gone to Nanking to assume control of the government there. A loan which the Anglo-Belgian syndicate furnished China, with which to meet immediate needs, has been declared by the ministers of Great Britain, the United States, France and Germany to be a breach of faith on Yuan's part. The powers refused in this protest to lend China any money till a definite statement of his financial policy and a guarantee of good faith are given. \$300,000,000 is said to be the amount that the United States, backed by Germany, is ready to lend China. Russia has objected to the size of the sum.

Germany.—The Centre is daily giving evidence that it is, without doubt, the most active and progressive party in the German Reichstag. Its opposition to the inheritance tax, proposed by the Imperial Secretary of Finance, Wermuth, has led to the rejection of this, and was followed by Wermuth's resignation, which was instantly accepted. The Centre argued that the finance reforms which it champions will be more than sufficient to meet

the expenses to be incurred.—The Centre likewise distinguished itself on the second day of the strike debate in the Reichstag. Representative Johann Giesberts, one of the leaders of the Christian Industrial Unions, and well known throughout the United States because of his lecture tour undertaken under the auspices of the Central Verein, made a severe attack upon the Socialist party. He proved that they had terrorized the miners, that they were responsible for the entirely futile strike, that they were merely exploiting the workingman, and that all their agitation was conducted solely for political purposes. The shouts and outcries of the Socialist representatives increased in violence and savagery as the speaker proceeded, but did not in the least affect him. Meanwhile, the applause accorded to his speech by all the popular parties was unstinted. The wisdom of the Centre and the Christian Unions has now been demonstrated in the complete collapse of the strike after all the bloodshed and suffering for which the Socialists had made themselves accountable.—The declaration of Winston Churchill that England will build two English ships for every corresponding German vessel, and that therefore it would be the best economy on the part of Germany to restrict the number of her dreadnoughts, has been courteously received. The press in general deals with the advice good humoredly; but would have it clearly understood that all economic suggestions on the part of England are entirely superfluous, since Germany is sufficiently able to direct her own course; that England herself will probably find the increasing expense for her navy slightly irksome; that it will be impossible for her to find competent men to manage so many ships, which will therefore prove tactically useless; and that, in fine, even in case of a victory over Germany, the English navy would be left in so desperate a condition that British supremacy upon the sea would be broken forever. There is but little bitterness displayed, however, in any of these comments.—On March 2, the Emperor received in an audience the presiding officials of the Reichstag. He expressed his satisfaction at the termination of the miners' strike, discussed the industrial crisis in England, and hoped that the resolution for an increase in the national defence would soon be carried. Referring to Winston Churchill's speech he emphasized the correctness of the German navy policies pursued during the past ten years.

Austria-Hungary.—The launching of the dreadnought Tegetthoff took place at Trieste in the presence of the heir-apparent, Franz Ferdinand, representing the Emperor. The vessel has a length of 525 feet and a displacement of 20,000 tons. It is believed that the construction of an entire second division of dreadnoughts has already been determined upon.—At Budapest, the Reichstag's Representative, Szivak, a noted parliamentarian and a jurist, ended by suicide a disease which had been pronounced incurable.

QUESTIONS OF THE DAY

Tennyson and the Church*

What was Tennyson's real attitude of mind toward Catholicism? For though the author of "Queen Mary" has doubtless done a great deal to perpetuate well-worn Protestant traditions, on the other hand poems of his like "The Holy Grail" owe much of their beauty to the breath of Catholicity that pervades them. Fresh light has been thrown on the solution of the question by the recent appearance of a volume of reminiscences which some of the poet's intimates gave the present Lord Tennyson to put together.

Being the son of a country parson and a graduate of Cambridge, and the dearest friend of Arthur Hallam, whose father's "Middle Ages" would not suggest kindness to the Church, Tennyson, up to the time of his marriage in 1850, had seemingly fallen under scarcely any Catholic influences. But after the poet went to the Isle of Wight to live we find many Catholics among his friends and neighbors. Near Tennyson's Farrington home, for instance, dwelt Sir John Simeon, in whose memory he wrote, as the tears streamed from his eyes, the tender verses entitled, "In the Garden at Swainston." For

"Still in the house in his coffin the Prince of courtesy lay."

Another congenial neighbor of the Laureate's was

"The most generous of all Ultramontanes, Ward," prominent in the Oxford Movement and the Catholic Revival. Aubrey De Vere, a brother poet, with whom Tennyson once passed five weeks in Ireland and whose criticisms he highly valued, entered the Church in 1857. Patmore he used to address as "my dear Coventry," and Mr. R. Monteith he would visit at Carstairs.

Among the younger friends of Tennyson who were Catholics should be named Sir John Simeon's daughter, Mrs. Ward, of whom the poet remarked apropos "of the different way in which friends speak before your face and behind your back"; "Now I should not mind being behind the curtain while L. S. was talking of me, and there are very few of whom I could say that." Wilfrid Ward, the biographer, was also a frequent guest at Farringford, and Mary Anderson was Tennyson's favorite interpreter of leading rôles in his plays.

The poet met socially members of the clergy, too. One was Father Haythornthwaite, the Wards' chaplain, an amiable priest with whom Tennyson took occasional walks and whose epitaph he thought should be:

"Here lies Peter Haythornthwaite
Human by nature, Roman by fate."

Father Dalgairns, the eminent Oratorian, the laureate

became acquainted with at the meetings of the Metaphysical Society, and it was there, too, that Tennyson and Cardinal Manning first met. "Why do you show such deference to Manning?" reprovingly asked an agnostic friend. "Because Manning," he replied, "is the distinguished head of a great Church." Newman, unhappily, Tennyson never met, though in answer to a message from the Laureate the cardinal expressed "the pleasure and the honor," he would feel in making his acquaintance.

The information these memoirs give of Tennyson's opinion of the Church is rather meagre. Mrs. Ward, however, attests that no one who has talked intimately with the poet can "fail to realize the strong attraction which many Catholic doctrines and practices had for him, and the reverence with which he regarded the Catholic Church as standing alone among jarring sects and creeds, majestic, venerated and invulnerable."

If we turn, moreover, from these reminiscences to the poet's works, it must be owned that there are many passages and entire poems even that indicate at least an esthetic appreciation of the charm of Catholicism. "The Holy Grail," which Browning called "the highest and best" of the "Idylls," is intimately connected with the most beautiful and consoling of Catholic dogmas, and the theme is treated with reverence and knowledge. The "Idylls," too, contain lines like:

"Pray for my soul. More things are wrought by prayer
than this world dreams of,"

that are quite Catholic; while "Sir Galahad," who keeps so

"Fair thro' faith and prayer

A virgin heart in work and will,"

and the nun of "St. Agnes' Eve," for whom "the Heavenly Bridegroom waits," and particularly Tennyson's powerful and consistent portrayal of St. Thomas of Canterbury in "Becket," from the words in the first scene:

"Me, archbishop!

God's favor and king's favor might so clash

That thou and I—That were a jest indeed!"

until the line, "For thy Church O Lord," of the martyrdom, are poems which even Catholic genius might have written.

If his treatment of subjects like the foregoing indicate Tennyson's intellectual appreciation of the Church's beauty, in others, however, is manifested a Protestant's hereditary distrust of her. In "Queen Mary," for instance, many portraits of the chief actors in the restoration of Catholicism to England are painted in colors so familiar to Protestantism that the drama won the warm commendation of J. A. Froude, who for obvious reasons considered it the greatest of the Laureate's works.

Such verses as those on "St. Simeon Stylites," "Sir John Oldcastle," and "The Revenge," also reflect faithfully Tennyson's attitude towards the Church. With regard to the effect which the reading of the latter

*Tennyson and His Friends. Edited by Hallam, Lord Tennyson. New York: Macmillan & Co.

poems had on the author himself, Mrs. Ward tells this significant anecdote:

"A large party was at his house one evening, and Tennyson was persuaded to read aloud, and chose 'The Revenge.' Something or other, I suppose the 'Inquisition Dogs' and the 'Devildoms of Spain' excited him as he read, and by the time he had finished he had worked himself into a state which I have occasionally, but seldom, seen at other times of fury against the Catholic Church, as exemplified by the Inquisition, persecution of heretics, etc.; in fact, all the artillery of prejudice at which Catholics can afford to laugh. It happened, however, that my husband, one of my sisters, and myself were the only Catholics there, and were sitting together in the same part of the room. As he talked he turned towards us and addressed us personally in a violent tirade, which loyalty to our convictions made it impossible for us not to answer, though our attempts at explanation and contradiction were drowned in his fierce and eloquent denunciations. Everybody in the room looked very uncomfortable. I myself hardly knew whether to laugh or cry."

Before the end of the evening, however, the poet made a humble apology for his unmannerly display of bigotry.

But no one should be surprised to hear of such little-nesses in Tennyson. For if we would understand him and his religion aright we must remember that the Laureate, after all, as has been often observed, was the lyric voice of his age. Along with the greater portion of intellectual England he had been so led astray by the sophistries of men like Spencer and Huxley, and so dazzled by the scientific discoveries of the mid-victorian era that his oft-quoted lines,

"There lies more faith in honest doubt,
Believe me, than in half the creeds,"

probably expressed quite accurately his general attitude of mind toward revealed religion.

For from the evidence furnished by his works and by the three volumes of memoirs we now possess, it is difficult to believe that Tennyson was really a Christian at all. Our Divine Lord he considered "the Son of God" in some sense, yet "there were difficulties," the poet said, "in the idea of a Trinity." He was one, remarks the Bishop of Ripon,

"Whose faith has centre everywhere,
Nor cares to fix itself to form,"

and who believed in God, not from what he found in revelation, or in nature, as the Laureate himself avers, but from what he found in man. Tennyson, most likely, to judge by his later poems, died a Theist or a Unitarian, with a strong faith in the immortality of the soul. For he wrote in the second "Locksley Hall":

"Truth for truth and good for good! The good, the true, the pure the just.

Take the charm 'Forever' from them and they crumble into dust."

"My most passionate desire is to have a clearer vision of God," he once remarked; and

"I hope to see my Pilot face to face
When I have crossed the bar,"

were the words he wished to be placed at the end of his authorized writings when the poet had passed, as he hoped, to "a clearer day than our poor twilight dawn on earth."

He died October 7, 1892, in his eighty-third year. Some three months earlier, Dr. Merriman, Anglican Rector of Freshwater, "administered the Sacrament" to him. But before partaking of it Tennyson took occasion to protest against the Catholic dogma of the Holy Eucharist by quoting the words he had put in Cranmer's mouth:

"It is but a communion, not a Mass;

No sacrifice, but a life-giving feast";

"impressing upon the Rector," writes Hallam Tennyson, "that he could not partake of it at all unless it were administered in that sense."

Doubtless Tennyson could have described in musical language a death-bed like that his own proved to be. In his lap lay a Shakespeare, opened at a favorite passage in "Cymbeline," through the chamber window poured the autumn moon, flooding the room with silver light, and by him stood his wife and son.

"As he was passing away," writes the present Lord Tennyson, "I spoke over him his own prayer, 'God accept him! Christ receive him!' because I knew that he would have wished it."

Let us hope the prayer was granted. But Tennyson's end, however romantic and poetical it may seem, was from a Christian point of view, a very sad one. At a death-bed Shakespeare and moonlight are at best cold comfort. Surely Our Blessed Saviour died, the apostles suffered and the martyrs bled that we might leave this life in a manner quite different from Tennyson's.

WALTER DWIGHT, S.J.

Christian Socialism

Christian Socialism is the last device to capture the Catholic voter when all other tactics have proved futile. The fact that some hundreds of Protestant clergymen have openly declared themselves for the revolution and have adopted Socialism, with its philosophy and all its consequences, is evidently no argument for the logical Catholic that he may safely follow their example. Still it will be well to enter with some detail into the study of this modern heresy, which is of special significance, in as far as we find in it the culmination of all modern tendencies in rationalistic religion to end in the preaching of universal revolution.

In America, Christian Socialism has found its most complete expression in the Christian Socialist Fellowship, which teaches Socialism as the fulfilment of the Christian ideal of the kingdom of God on earth. Its object is "to permeate churches, denominations and other

religious institutions with the social message of Jesus." This consists not in social reform, but in "precisely the grimy, defiant Socialism of the abhorred class-struggle." The revolution proposed is to effect not merely the social order of our time, but the teaching of the Churches themselves. "The best spirits of the day," says Rev. Herman Kutter, "are really beginning to believe in the possibility of a new world. They feel that the old moral and religious categories are no longer valid; that they have served their day and have become mere phrases. . . . When the Church maintains that the Social-Democracy is godless in professing belief only in matter, is it not plain that the Church has herself missed the way of the living God?" (*They Must: A Frank Word to Christian Men and Women.*)

The book we have quoted is a leading propaganda work, "the voice of a true prophet," which is calculated, we are told, "to stir the religious people to the depths of their hearts." It is no surprise, therefore, to learn that even the name of our Divine Lord was inserted into the constitution only by a clever ruse and, of course, does not imply any belief in His divinity.

At the New York conference a committee on the constitution was appointed. Unfortunately it consisted of three members, two of whom were "non-Christian, if not anti-Christians." Both remorselessly resisted all efforts to make any reference to the sacred name, to Christianity or religion. It was only by a political coup d'état that two more members, known to be "Christians," were placed on the board. So by the narrow margin of a single vote the issue was decided: "What shall (we) do then with Jesus that is called Christ?" His name at least was to be retained.

The following was the official declaration made at the New York Conference of 1908: "The Fellowship believes in and advocates Socialism without any qualifying adjectives whatever. The Socialism it preaches differs in no way from that of the International movement, and the influence of the Fellowship is unreservedly given to the party." Not merely is Marxian Socialism completely embraced, but its historic materialism is ever more strongly adopted as the movement continues.

Christian Socialism is held in the utmost contempt by the Socialist Party itself, to which it clings as a fungous growth. To be a Christian Socialist does not merely mean to lose the spirit of Christianity, but to lose all self-respect as well, to lick the hand that spurns you and fawn upon those who despise you. Only recently the leader of the Christian Socialist movement and the editor of its official organ was ignominiously ejected from the Socialist Party for striving to apply his Christianity to the "Harem," as the comrades delicately call the official headquarters of their party.

"That singular hybrid, the Christian Socialist," Bax, in his "Ethics of Socialism," calls the man who travesties both Socialism and Christianity by attempting to combine the two. "The association of Christianity with any

form of Socialism is a mystery," he adds. "The word Socialism," says Kautsky in his "Ethics and the Materialist Conception of History," "covers to-day such various wares, among them some really worthless, Christian and national Socialism of all kinds." (P. 118.) And in the "Communist Manifesto," Marx himself declares that "Christian Socialism is but the holy water with which the priest consecrates the heart-burnings of the aristocrats." Fortunately "the priest" is not connected with the Socialist movement, unless he has first left the Church. Engels is not satisfied that the Socialist should be an agnostic, but would have him an atheist without any compromise.

The Christian Socialist, according to Haywood, "is one who is drunk on religious fanaticism and is trying to sober up on economic truth." While half-sobered he is still striving to convert that "child of the devil," the capitalist; but when wholly sobered he will evidently forget that he ever was a Christian.

The pamphlet entitled "Socialism and Religion," which is issued by the Socialist Party of Great Britain, and may be called its manifesto, is most refreshing in its rejection of all cant upon this subject: "The contradiction in terms known as the Christian Socialist is inevitably antagonistic to working-class interest and the waging of the class struggle. . . . His avowed object, indeed, is usually to purge the Socialist movement of its materialism, and this, as we have seen, means to purge it of its Socialism. . . . No man can be consistently both a Socialist and a Christian. . . . Socialism, both as a philosophy and as a form of society, is the antithesis of religion." These passages are gathered passim (see *Common Cause*, March); but the entire pamphlet is written to show that Socialism must necessarily "lead to the exclusion of the supernatural." Of this latter we may safely say that there is even now scarcely a vestige left in the Christian Socialism of our day.

Socialists, however, do not content themselves with showing the unreasonableness of what they have termed this "bastard system," they have likewise titles of special distinction, which they freely lavish upon its defenders. "Humbugs," "charlatans," and "spineless hypocrites," they call them by turns. They are willing, nevertheless, to parade them for campaign purposes. It is true that certain ministers, rejected by their parishioners, have attained to positions of political importance. This, however, was due to their personality and revolutionary agitation. A preacher who offered his church to Emma Goldman, when all the halls of the city were closed to her, was thus rewarded for his progressiveness and chivalry.

"Aside of the Christians who live to 'cheat God' and their fellow-men," says a writer in the *Call*, "and the professional Christians who live on church graft, are sentimentalists who to-day prate of the 'Socialism of Jesus.' Ten years ago these same people prayed that

the divine Christ and the power of Christian civilization might stem the tide of Darwinism and Socialism and anarchism. Now they seek, not so much to help Socialism, as to keep the poor churches alive." (March 12, 1911.)

The reason, it is true, invariably assigned by Socialists for the essential antagonism of their doctrines with Christianity are the two equally absurd suppositions that Socialism is based upon science and that true science is antagonistic to religion. The falsity of these principles, however, does not save the Christian Socialist. What Socialists understand by science is the pseudo-scientific historic materialism upon which all agree that Socialism is based and without which Socialism ceases to exist. Between this and Christianity there can be no compromise. Yet Christian Socialists accept this theory as more dogmatically true than the divinity of Christ and the inspiration of the Scriptures.

"What respectable mind," writes the Unitarian minister Zastrow in the *Call*, "can now believe in the theological dogmas of an infallible Church, in an infallible book, and in the person of an infallible man? . . . Through the discovery of the law of gravitation, the angels of the Christian mythology were banished. Through still other discoveries and reflection thereon the personal God of the Church was eliminated, because he was found an unnecessary hypothesis in science, a useless and absurdly fantastic monstrosity, too hypothetical to even receive a graceful bow of recognition from the mind of thinking man." (Nov. 26, 1911.) While all do not deny both the divinity of Christ and the existence of a personal God, there is, nevertheless, one thing and one alone which all Socialists must admit as infallibly true, and that is historic materialism. The argument by which the Christian Socialist strives to save at least a vestige of religion is that historic materialism is not "the sole factor" to be considered.

They all agree with Marx that the prevailing mode of economic production and exchange at any given time determines the social organization of that period, and must likewise affect its religious teaching. It is, in a word, the bread-problem which decides the religion, as well as the politics and civilization of every age. The *Christian Socialist* clearly states upon this point, "that the method by which a people seeks to satisfy its first wants (*i. e.*, its material needs) conditions its higher life and shapes its religious, educational, social, political, industrial and commercial institutions." (February Special, 1912.)

Religion, therefore, is made dependent upon economic conditions and all stability in creed, doctrine or morality is denied. While the Church is ceaselessly writing eternities upon the sands of time, they say, the waves are forever rolling up and washing them away. Religion pure and undefiled exists, for the present age, in Social-Democracy alone. This is the sum of the lessons taught in Christian Socialism. According to the Zürich minister,

Rev. Herman Kutter, the oracle of our American Christian Socialists, Jesus *had* God, though he was not God; the Socialist, though an atheist and a scoffer, infallibly has God in the self-same way; but the Catholic Christian who denounces Socialism has neither righteousness nor God. "In reality God is neither in the Conservatives nor in the Christian-Social Reformers, but in the Social-Democrats. The Social-Democrats alone understand that a new world must come. They *have* the living God. Not in pious formulæ and ceremony—they do not pray to him, nay, they deny him. But they have him in fact. . . .

"When a great party (the Socialists) to-day declares war on all religion, shall we in the light of the teachings of the past see in this merely a sign of godlessness? Nay, do we not see rather that God and Church, God and religion, are not one and the same thing; that the living God forever concerns himself but little with the dogmas that Christians manufacture about him. . . . All religion that consists in doctrines and ceremonies is reprehensible, for nothing must stand between man and God." (*Christian Socialist*, Jan. 15, 1908.)

Rauschenbusch, perhaps, in general, the most accredited authority, considers even the idea of immortality to be of pagan origin, the product of evolution, while the next life is a matter of little concern to any one belonging to this sect. The Kingdom of God is to be understood of this earth, and there we must first establish it in Social-Democracy, before we can begin to think of the world to come,—if that, indeed, exist at all.

Such is the strange mixture known as Christian Socialism, in which the merely nominal percentage of spiritual Christianity—should any still be traceable—is fast evaporating, leaving only the residue of pure materialistic Socialism. As Dietzgen, the favorite philosopher of Marx said long ago, it is time to drop the name when the reality no longer exists.

JOSEPH HUSSLEIN, S.J.

A New Western Diocese

Fifty-five years constitute no very long life—even in the concentrated living characteristic of our own country, yet how much may be achieved during their passing! The thought comes to one as he reads the press despatch announcing that Archbishop Keane, of Dubuque, early this month had received official notification from Rome to the effect that a new diocese, that of Kearney, had been erected in Nebraska. Catholics in the East may be pardoned if they show slow appreciation of what the tidings means to their coreligionists beyond the Missouri. The growth of the Church in these parts since Archbishop Carroll assumed pastoral charge of the scattered Catholic colonies along the Atlantic Coast a century and a quarter ago has ever been such, that the one-time enthusiasm which waxed eloquent over the leaps and bounds that marked its onward progress has

cooled into something very like a matter-of-course acceptance of its marvels.

Catholics of the East realize how mightily favored the rapid spread of Catholicism among us has been by the unceasing tide of immigration that poured into the cities of the East during the century. In a certain easily understood sense it was not a difficult task to develop schools and churches and parishes and dioceses when the thousands and tens of thousands of the sturdy Catholic Irish and Germans borne on the crest of the tide of that original immigration came among us to settle and to found their homes in this section. The numbers were at hand;—given a zealous and hard-working priesthood the task of moulding the newcomers into the well-organized communities, now our pride, was accomplished practically of itself.

The tale, however, runs quite otherwise in the annals that tell of the building of the Church across the smooth, unbroken table-lands stretching between the Mississippi and the Rockies. Cities did not grow up in a night in that region; and though immigration played its valiant part in the march of civilization to open up the land, there were trials undreamed of in the settlement of the East, and disappointments and failures in abundance to be chronicled before the too often unappreciated class known as pioneers or squatters saw the glimmering camp fires of the prairies give up to the throbbing life now pulsing in haunts once theirs.

Catholic growth in the Middle West has had its triumphs, but the few records we possess show them to have been interwoven with a patient enduring of hardships and privations on the part of the apostolic men who planted and watered those extensive fields such as the men and women to-day enjoying the increase can hardly comprehend. Unhappily for history the self-effacing spirit of the toilers in those earlier days did not lend itself to the chronicling of the heroism they displayed; we of the present era can often only fancy what they must have borne in order to reap the splendid results that served as enduring foundation for the solid and regular development of the Church throughout the widespread country.

Fifty-five years measure but a brief span—yet how much has been achieved during their passing! To dwell but a moment on a thought that flashes into mind as one hears the announcement of Nebraska's new diocese. On his arrival, in 1857, in his residential city, Bishop O'Gorman, the first Vicar-Apostolic appointed to Omaha, found three priests and two churches in the vast territory included within the limits of his vicariate. The picture the words call up amazes one. In all the lands now embraced in the great States of Nebraska and Wyoming and Montana and South Dakota, west of the Missouri river, this was the poor provision the Trappist Monk, called upon to rule God's Church and form his people to ways of righteousness, found ready at hand to aid him. From that same territory, within the fifty-five years since

his coming, six new dioceses have been formed: Helena, Montana, welcomed its first bishop in 1884; the year 1887 brought Lincoln, Nebraska, and Cheyenne, Wyoming, a like honor and blessing; Lead, in South Dakota, was the next new See, created a bishopric in 1902; Great Falls, Montana, followed in 1904, and finally comes Kearney, Nebraska, just named an episcopal city and already preparing to receive with glad acclaim the worthy priest God's providence may elect to rule its Catholic people. In the seven dioceses carved out of Bishop O'Gorman's original vicariate there are to-day 420 priests, 532 churches and a Catholic population of about 250,000. To be sure, as says the *Omaha True Voice*, in its editorial comment following the publication of the erection of the new diocese, "compared with some of the dioceses of the East, the Catholic population in these mid-west dioceses may seem small. It will take time for them to develop, to be equipped with the institutions and cathedrals that go with dioceses in older sections. But these will come in time. When a beginning must be made sooner or later, the sooner the better, as a rule. The establishment of new centres of religious activity will prove a great stimulus to further growth." A growth, we venture to predict, which will be like unto that of the half-century just elapsed—not phenomenal, but solid and regular.

The diocese of Omaha has first right to feel the thrill of legitimate pride this onward progress properly begets. She is the mother church in all the vast region between the Missouri and the Rockies, and her mother love has given worthy example to the daughters grouping about her as the years advanced. Few episcopal sees in the country, if one excepts the oldest and most prosperous in the land, are better equipped than she to do the work the Catholic Church is meant to do among men. A strong and devoted clergy, guided and inspired by a cultured bishop of recognized executive ability; a Catholic population generous in the response to duty's call in the building of churches and schools; a magnificent cathedral now approaching completion; a model chain of hospitals, and charitable institutions; a Catholic school system, in which ample provision is assured for parochial and secondary education, and which is crowned by a university of acknowledged high rank, endowed through the munificence of two of her own pioneer sons—these are some of Omaha's claims to present credit and to probable greater eminence in the future growth of Catholicism in the region across the Missouri. May the writer express the conviction that, in the joy that fills her mother heart to-day, not the least impulse to gladness is the fact, that on April 11 she will see, in the person of Bishop-Elect Patrick A. McGovern, one of her own children, consecrated bishop of the diocese of Cheyenne—the first of her sons, trained almost exclusively in her home institutions, to reach that exalted rank in the Church of God.

M. J. O'CONNOR, S.J.

The President's Veto

According to some able statesmen, the veto power is a defensive weapon wisely placed in the hands of a high-minded patriot, who, even at the risk of forfeiting his popularity, uses it to curb mischievous legislation. Others, however, equally qualified to speak authoritatively on the subject, have defined the same prerogative as an offensive weapon unwisely placed in the hands of a narrow-minded partisan, who, even at the risk of forfeiting the respect of his fellow citizens, uses it to thwart needful legislation. Whence comes this radical difference of opinion?

The veto power expresses the President's whole official influence on the making of laws. He cannot originate a law nor modify a proposed measure; he can simply approve it as it stands, whereupon it becomes a law, or, by withholding that approbation, he can send the measure back to Congress for further consideration and possible success despite his objections and refusal to approve. Yet, even in this somewhat restricted sphere of activity, the veto power is the living representative and descendant of a very powerful ancestor; for it is all that is left of the general law-making power which was held and exercised by the early English kings.

Up to the time of Edward II (1307-1327) law-making was a simple affair. Some of the clergy or of the nobles, or the representatives of one or more of the guilds, would petition for a law on a certain matter, and the king, acting by himself, or after advising with some counselors, would issue a law conceived in terms agreeable to the royal pleasure. Thus all was done briefly, and in keeping with custom. But hardly was his successor, Edward III, firmly seated on the throne, when the people began to present petitions precisely in the form of the law which they wished to have enacted, so that the king had but to attach his signature, accompanied by these or equivalent words: The King wills it. Thus was he relieved of the burden of framing the law. Under Henry VI (1430-1461) this was the common practice, though it did not exclude the older method until early in the sixteenth century.

Circumstances, however, might arise which would make the law harmful rather than helpful, at least for a time. This contingency was met by a royal proclamation with force of law, which would nullify the law for a fixed or indefinite period. This prerogative, though often beneficial in its action, was open to such grave abuses that it was abolished by Act of Parliament in 1766. The English kings had also claimed and exercised the power to suspend the execution of a law, or to dispense certain specified persons from its provisions. But when James II, strictly adhering in this respect to the approved course of his predecessors, strove to save English Catholics from the persecuting laws of the land by exercising his royal prerogative of suspending and dispensing, he added fuel to the flames and hastened

his own overthrow. Under his devoted son-in-law, William of Orange, who ousted him and took his place on the throne, both powers ceased to be a part of the royal prerogative.

Many English monarchs have acted upon the persuasion of Charles II, who said it was not advisable for the king to approve whatever might be presented for his signature. If the ruler wished to withhold consent to a proposed measure, he was wont to signify it by means of the time-consecrated phrase: The King will take counsel. It was his veto, an absolute veto, which removed the project from the calendar. Even William of Orange found on four or more occasions that proposed measures were not to his liking, and accordingly informed Parliament that he would "take counsel." But once since his time has the royal veto power been exercised, and that was in the reign of his immediate successor, Queen Anne, who rejected a bill affecting the militia in Scotland. Hence Pope's familiar lines:

"Here thou, great Anna, whom three realms obey,
Dost sometimes counsel take and sometimes tea."

But if the British monarchs were so sparing with the veto power at home, they made up by an excessive use of it in their colonies; for one of the grievances named in the Declaration of Independence was: "The King has refused his assent to laws most wholesome and necessary for the public good." Even the royal governors possessed and freely exercised the power to negative legislation which the colonists considered of the highest importance for their welfare. Perhaps we have here the reason why in twelve of the first State Constitutions the governors were not empowered to veto what the legislatures had duly passed. The one exception was Massachusetts, in which State the governor's term was so short that little lasting harm could come to the commonwealth if he made an indiscreet use of his prerogative. The Massachusetts provision in the Constitution of 1780 was transferred almost bodily to the Federal Constitution of 1787, the one difference being that the President has ten days within which to approve or disapprove a measure, while the Governor of Massachusetts had but five.

Alexander Hamilton, who was bent at every step upon establishing a strong central government, wished to invest the future President with an absolute veto, such as the British monarchs and their governors had wielded; but the memory of the lash was so lively that, after much discussion, it was decided that the President's veto could be overridden by a two-thirds vote in each House. Thus the matter stands to-day. This does not seem to place excessive power in the President; for, if in a Senate of ninety-six members, forty-nine constitute a quorum for the transaction of all business, it follows that two-thirds of forty-nine, or thirty-three, could pass a measure in defiance of the President. If it be objected that on such an occasion the attendance would hardly

be so small, it may be retorted that the President would hardly veto a measure that ought to become a law. Even in a full Senate, where forty-nine votes will pass a measure with the President's concurrence, only sixty-four are required to pass it over the President's head.

The President's veto power, as fixed by the Constitution, could be increased, or diminished, or abolished, by a suitable amendment. But two proposals, however, for doing away with it entirely have been seriously considered in Congress, and for the more recent of these we must go back to 1839, during the administration of Martin Van Buren. On the other hand, proposed amendments to overcome the veto by a bare majority vote in each House have been frequently made, even of late years.

Attempts to do away with the so-called "pocket veto," which was first exercised by President Madison and was held in high esteem by President Jackson and some others, have not received much attention. Since the Constitution gives the President ten days to consider a bill, it follows that he does not enjoy the full period allowed for deliberation if the Congress adjourns within ten days after submitting the measure to him. Now, in the last few days of a session, important measures may be hurried through the appointed course in Congress and taken to the President. He may sign them or hold them for ten days. If he prefers the latter course, he may retain them until after Congress rises, in which case they are lost by a "pocket veto."

Statesmen have not been wanting who wished to introduce into the Federal Constitution a provision found in some State Constitutions, by which the chief executive's veto power is so extended as to permit him to approve some sections and disapprove others in the same bill. Their intention was to prevent the introduction of "riders," as they are styled; that is, petty personal or local measures which would be vetoed if sent in alone, but which might slip through if attached to some bill of great general importance. This, as is manifest, would be a move towards strengthening the President in any clash that he might have with the Congress, and might well repay careful study.

It is quite to be expected that every veto message should occasion some complaints about the President's power in the government of the country; but only at rare intervals have these complaints been nation-wide in their extent or long in their duration. As Democratic Presidents like Jackson, Johnson and Cleveland have used the veto power most freely, it is natural that Democrats should be its staunchest upholders and that others should criticize it most sharply. Thus the Democratic platform in the Presidential election of 1844 contained a plank emphatically in its favor, while Henry Clay wished to see it abolished.

Seven of the Presidents have not used the veto power, and the prudence of the others in the exercise of it is demonstrated by the comparatively few cases in which

the Congress has overridden their action. John Tyler was the first to receive this set-back, and Franklin Pierce was the second. Before Grover Cleveland had been a year in the chair he had vetoed one hundred and thirty-two bills, as many as had been vetoed by all his predecessors from Washington to Arthur together, nor did he stop until he had disapproved three hundred and one measures. Yet so reasonably did he proceed that in only one case was a bill passed over his veto.

Cleveland acted in the same conscientious spirit that prompted President Taft, who, on returning a measure recently without his approval, took occasion to emphasize the fact that he was exercising his constitutional prerogative, that upon his shoulders rested the responsibility of approving or disapproving what the Congress had seen fit to pass, and that he could not shift that responsibility to another. The Representative must answer to his constituency for his legislative action; the Senator must answer to his State; the President is responsible to the whole Republic. H. J. SWIFT, S.J.

A Shattered Idol

It was only two months ago that the world was echoing the praises of Raimond Poincaré, the great man who was to be the savior of France. He was a distinguished litterateur, a scientist, a man of vast wealth, a brilliant lawyer, a tried statesman, a public man of large and generous views towards his opponents and their measures, and he had responded to the hopes that had been placed in him by forming a Cabinet of the ablest and most popular members of the many ministries that had preceded his own. Every one was happy; a new light had dawned upon France; its troubles were to be dealt with by a wise and generous man; Catholics especially rejoiced, for although Poincaré was not a Christian, he had never shown the rancorous, persecuting spirit of other politicians, and was even judged to be averse to the measures that had put the ban on so many of his fellow countrymen because of their religious belief.

Apart from the problem of the secret treaty between France and Germany, which he had straightway to solve when he took office, and about which he hastened to utter the usual perfervid rhetorical phrases which Frenchmen are so fond of, his chief work consisted in advancing the troublesome Bill for Proportional Representation, of which he was the avowed and ardent champion.

His Government program of the 16th of January seemed to reflect an unusually superior and well-balanced mind, endowed with qualities which fitted him in an eminent degree for his difficult position. "A Government worthy of the name," he said, "should draw to it what is best in the national aspirations, and should co-ordinate and direct all the various energies of the country. In a word, there should be in the Cabinet in unison

with Parliament a power of methodical organization and reasonable cooperation. In the last elections," he went on to say, "the country manifested by the large majorities that were polled its desire to introduce far-reaching readjustments in the methods of the electoral system, and on that account the Government now proposes to put itself in communication with the Commission on Universal Suffrage, so as to bring to a vote without delay and in pursuance of the work already accomplished by the Commission and the Republican majority, a reform which will give to the various political parties a more exact representation, and to the electors whatever liberty is needed to subordinate local to national interests. The betterment of political morality which we have a right to expect from the reform will depend, gentlemen, on the firm and abiding purpose which we must maintain in assuring the constant predominance of general over particular interests. In doing so we shall be sure to discover the way to correct the vices of the electoral system of which we are, we the Government, and you the Representatives, the first victims."

These are fine words, but the country was stupefied to find that when the Commission had voted against an amendment which had been drawn up with an evident desire of doing away with the difficulties between Proportionalists and Anti-proportionalists, M. Poincaré flung to the wind all his fine phrases about "authority," "guidance," "methodical organization," "rational action" and "national aspirations," and the rest, and ranged himself frankly and unmistakably against the whole measure of Proportional Representation. He thought it unwise, he said, to urge it, and ventured to surmise that "the Representatives would find it impossible to insist on a measure which had 240 Republicans against it. It was as good as dead already." In other words, he completely collapses before the fear of a possible opposing vote of 240. Nor does he do so because these 240 are National Representatives, but because they are Republican politicians. Thus all the eloquence that he had expended upon the subject of national aspirations was mockery, and he revealed the sad fact to the world that, in spite of all that was said of him, and that he said of himself, he did not purpose to be the Prime Minister of the nation, but the voice of his own particular party. Indeed, he went on to say that Government must be controlled not merely by motives of justice, but by policy, which, of course, means that if it is good policy or politics to pass certain measures, all considerations of justice may be disregarded. The party must, at any cost, remain in power. It is the program of one of his predecessors, M. Briand. But another flash was given at that moment both of the personal character and the public policy of Poincaré, for which Catholics were altogether unprepared, and which has not only shocked but alarmed them. When M. Charles Benoist, who is a Catholic and a Republican,

asked him: "Am I not a Republican?" "You are," replied Poincaré, "but you are separated from us by the entire religious question." Such a reply at such a time means, if it means anything, that whether a Catholic is a Monarchist, or an Imperialist, or even an ardent Republican, he, like the negro in the United States in ante-bellum times, has no rights which other Frenchmen are bound to respect. The persecuting policy of Briand and Combes is to be continued.

Besides this anti-Catholic or anti-Christian bias which a supposedly large-minded man confesses to, another sentiment expressed by him on that occasion places him distinctly before the world not as a statesman, but as one who by preference stands in the very low order of self-seeking politicians. "I cannot and should not forget," he said, "that at the polls I was always sustained by every Republican on the Left and always opposed by the entire Right"—a plain announcement that now, being in power, he is going to pay off his personal scores with the enemy.

The result is that Catholics are facing the same condition of affairs which they had begun to flatter themselves had passed away forever, when Waldeck-Rousseau, Combes and Briand had stepped down from power and a new kind of man was summoned to direct the affairs of state. Poincaré promises to be as bad as the rest. On the other hand, people are beginning to ask how a Ministry which begins its career by being faithless to its public program is going to last. Jaurès is already raging fiercely against it, and declaring that not only this particular Ministry but the whole parliamentary system must be swept away. United with him must be, in the natural course of events, the Proportionalists, who are loudly resenting what they regard as the treachery of their leader. The Right, which has always fought against him when he was a candidate, will, of course, not support him now that they are assured that their opposition is remembered. As for the Catholics, they have been officially warned that they are not to expect any justice from the present Government, and therefore are dispensed from showing any affection for Poincaré. So that the possibility presents itself of the early passing of the brilliant Poincaré into the long line of political ghosts which have appeared for a brief moment in the Prime Minister's chair, only to vanish into the darkness which is very close to it.

X.

Portuguese Prisons

"The prison I am in is a kind of casemate. No air enters but through slits three fingers in width. The floor is below sea-level and our cells are full of insects, of which the decomposed bodies, mixed with the sea water that filters through the walls, produce an intolerable stench. Everything rots here very quickly, and all the clothes we had have perished. Our food is disgusting and very scanty, and we have nothing to drink but cor-

rupted water full of insects. Our allowance is a pound of bread a day, and when one of us is sick they give him a mouthful of fowl without asking whether he can digest it or not. Our beds are straw, which soon rots; the coverlet, a sort of hair cloth. The jailer is hard and brutal, never opening his mouth but to insult us. What is worst of all is the privation of the sacraments except at the hour of death."

This was written one hundred and eleven years ago, in the castle of St. Julian, at the mouth of the Tagus, by a Jesuit, one of the victims of the Marquis de Pombal. In the dungeons of that prison alone—there were five others—as many as one hundred and twenty-five of the Society were confined at one time, men who had been preaching the Gospel in the Portuguese dominions beyond the sea while Pombal had been plotting against the Christian religion. There they remained for twenty years, when some sixty who had gone in young and strong were sent out decrepit old men. Pombal, despite the praises bestowed on him by partial historians, was the political ancestor of the men in power at Lisbon today, who in their war against Christianity are carrying out the tradition he left them.

They are of the same mind as he. For a Catholic the worst prison treatment is too good. When we consider the amelioration of prison treatment in the last hundred years, we are astonished to find a new republic, which is appealing for sympathy to the great powers, and especially to the United States, not fearing to treat prisoners according to methods in vogue in the eighteenth century. Were the victims revolutionists, the press would be full of fierce denunciation: they are Catholics who do not find it in their conscience to renounce their king; so little notice is taken of their sufferings.

In one respect the modern Portuguese have out-pom-baled Pombal. Public opinion would not have let him cut his prisoners off from religious succors entirely, though he would have done so had he dared. His heirs will not allow a prisoner the liberty of mentioning the name of God. "That word is not to be heard in this prison."

What about progress, enlightenment, humanity, liberty, of which the Masonic Revolutionists boast so loudly?

CORRESPONDENCE

Holy See and German Politicians

ROME, March 9, 1912.

The *Neue Preussische Zeitung*, and the *Kreuz-Zeitung*, having come out in an attack against the Roman Curia for distrust of the German Catholics and interference with their political interests, the *Osservatore Romano* has answered with an indignant denial. It affirms that at Rome there is the highest confidence in the fidelity of the Catholics of Germany, and in particular of the faithful of the archdiocese of Cologne and eminently of its venerable head, Cardinal Fischer; that the Holy See

has not condemned the Associations of Working Men composed of Catholic and non-Catholic members, but has left the matter to the discretion of the bishops, who are to take cognizance of special circumstances of their respective dioceses, and look to the protection of Catholic working men from the doctrines and tendencies contrary to the teaching of the Church, particularly in social and politico-religious matters. It adds that in Germany, as in other countries, there are some agitators against confidence in the Church and union among the faithful who attempt to give weight to their efforts by the fact that they are Catholics: for such Rome can have only a judgment of condemnation.

After the consecration last Sunday of the new nuncio to Vienna, Mgr. Scapinelli di Leguigno, the Holy Father made him a personal present of his pectoral cross.

Rome has lost a familiar and distinguished figure in the death of Mgr. Stonor. Born at Stonor Park, County of Oxford, in England, in 1831, he served as chaplain in the pontifical army, was in 1874 made a canon of St. John Lateran and, in 1888, Titular Archbishop of Trebizond. He spent nearly all of his life in Rome, giving largely of his labor and means, which were considerable, to works of charity.

The Archbishop of Verona in his pastoral at the beginning of Lent, raises his voice against the exclusion of religious teaching from the public schools, calling on the authorities to fulfil their duty and prevent it, and rousing the parents from their lethargy to protest against the violation of their rights in the matter. Immediately after the opening of Parliament Professor Nicolo Rezzara of Bergamo, a member of the Government School Committee there, presented to Parliament a strong petition on the question of calling for a complete rectification of the matter in the favor of the natural and legal rights of the parents to have their children given due religious instruction in the public schools. The petition has met with the approval of a large number of the members of the Chamber of Deputies, who intend to find a full Parliamentary solution of the difficulty.

The Socialist split over the war is widening daily, and a number of the leaders (among whom the influential Bissolati) have resigned from the party. The farce in the Municipal Council, of the Republicans resigning and the rest of the *bloc* under the whip of Nathan declining to accept the same goes merrily on. Ben Jonson's "rugged Roman alderman, old Master Gross, who was never seen to laugh but at an ass," would be in a quandary to-day. Would rare Ben forbid him the sessions of the Council or give him over to incessant laughter?

The tramway employees and the city scavengers are agitating for better wages and hours, but meanwhile the newsboys have gone out on a furious strike against the *Messaggero* (Socialist), the *Tribuna* (anti-clerical) and the *Giornale d'Italia* (Modernist), for raising the wholesale price of the paper from three-fifths to seven-tenths of a cent (the paper retails for a cent). These lads, (by a paradox many fathers and mothers of families among them) are called barkers (*strilloni*, screamers), and their voices go shrilling through the streets at all hours, reaching out of the dark to one's tired pillow like the voices of dreadful night, and your readers may imagine how picturesquely vocal they have made their demonstration. As the working classes are supporting them by refusing to purchase the offending papers from strike-breakers, the newsboys look to win.

C. M.

A M E R I C A

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Abbey's "Holy Grail"

The fact that a leading metropolitan journal has made the attraction of its Easter number an excellent reproduction of Abbey's "Holy Grail" should be of interest to Catholics. For the diffusion of faithful copies of those fifteen beautiful paintings that brighten the walls of the Boston Public Library cannot but excite in the readers of the *Times* a praiseworthy curiosity regarding the object of the "Quest." The "Holy Grail," they will learn, is the sacred cup which Our Saviour consecrated at the Last Supper, and in which, according to the legend, Joseph of Arimathea received the Precious Blood of Christ when His body was taken from the Cross. As this life-giving Chalice was placed in angels' keeping and none but the clean of heart might behold it, the legend naturally identified it with the Holy Eucharist, which only those who are free from grave sin can worthily receive.

When the late Mr. Abbey was commissioned to decorate the delivery room of Boston's fine library, he chose as his subject the "Quest of the Holy Grail," because, as he said, "I wanted a popular theme, one that was close to the hearts of the common people and that dealt with the striving of man after the ideal." It was an admirable selection. At first, however, Bostonians had doubts about Mr. Abbey's fitness for his task, and misgivings, too, about his choice and treatment of his theme, but now the wisdom shown by the city fathers in selecting that artist and giving him a free hand is highly commended. Certainly the "Holy Grail" paintings lend to Boston's library a mystical beauty that is quite wanting in other edifices of the kind. The Congressional Library at Washington, for example, as there is little in its scheme of decoration that will lift the beholder's soul above the world of sense, seems, for all its magnificence, more like a garish pagan temple than the

treasure-house of a Christian nation's literature and learning.

It is also worthy of note that Mr. Abbey in his series of pictures followed the Celtic form of the "Holy Grail" legend. Perhaps he painted better than he knew. For Boston, once the stronghold of Anglo-Saxon Calvinists, is now a metropolis of Celtic Catholicism, for whose children the pictured story of the "Quest" will doubtless have a far deeper meaning than for those not of the race and religion of the twelfth-century bards who gave the legend the form which inspired Mr. Abbey's paintings.

The Jewish Immigrants

According to the Government statistics quoted by Rev. Louis Meyer, D.D., in "The Missionary Review of the World," there came to the United States between the years 1900 and 1910, 976,263 Jewish immigrants; that is to say, almost 8 per cent. of the Jews of the whole world. The majority of them settled in New York, and every effort to deflect the current elsewhere has resulted in failure. As in all great centres, they flock to the same neighborhoods, and by adhering to their ancient and peculiar customs, and employing the jargon of Yiddish as their means of communication, they create Ghettos as closed to outsiders as were the walled-in ones of ancient times.

To the older generation of New Yorkers, who were familiar with the Jews from Germany, the newcomers seem like a distinct people. They are deplorably illiterate, wretchedly poor, and their habits are the reverse of attractive. Conscious, however, of their shortcomings, they set about with feverish haste to improve their condition, availing themselves of all the opportunities at hand, especially those of education. Not particularly intellectual, they are fiercely persistent, and soon amass wealth along with the influence that money gives. They are not among the financial magnates as yet, for among the fifty richest men in the country, it is said, though we cannot vouch for the assertion, there is not a single Jew, but in one restricted district of New York, only a mile and a half in extent, five hundred Russian Jews are reported to dwell who are worth from \$100,000 to \$1,000,000 each.

Coincident with this rapid accumulation of wealth, or perhaps because of it, an alarming apostasy from the faith is reported. The first immigrants were conspicuous for the strict adherence to the requirements of the Talmud, but soon were rarely seen in the synagogue, while many of their descendants turned their backs completely on the religion of their fathers, and rejecting the doctrines, they of course trampled on the law. Papers like the *American Israelite* and the *Chicago Israelite* admit and deplore the moral decadence of the younger race along with their lapse into materialism, rationalism, socialism, atheism and anarchism. But hu-

man nature is alike in Jew and Gentile, and the same causes produce the same results in other members of the human families. It is a lesson that should be remembered. The old, tattered Hebrew who stumbled into old Castle Garden was a better man than many of his educated and well-to-do descendants, and the same may be said of other suddenly enriched immigrants and their offspring.

The Remedy

"Is religious faith declining in the United States? If so, what are the causes? What will be the effect upon the Republic? What is the remedy?" These were the questions discussed recently by clergymen of various denominations at a luncheon of the New York Republican Club. Bishop Greer, of the Episcopal Church, averred with characteristic optimism that he has no misgivings about the religious faith of the future, and even sees in the present social unrest "instructive, prophetic dreaming of better times to come." The other Protestant or Jewish clergymen who spoke also seemed to be pretty much of the bishop's opinion.

It was left, however, for Father Fitzgerald, the Dominican, to clear the question of vagueness by admitting that merely "natural religious faith" perhaps was not declining among the American people, but if by "religious faith" is meant a "supernatural one that requires the assent of the intellect to the great mysteries of Christianity," that sort of faith, he said, save among Catholics, was without question rapidly evaporating. In proof of his assertion, he called attention to the fact "that the line between the Churches is fast disappearing. You constantly hear it said that one Church is as good as another, and most Churches do not insist on the profession of belief in certain dogmas and the proclaiming of certain errors." One cause of this state of things Father Fitzgerald rightly considered "the neglect of religious instruction of children. Vast numbers have had none at all, and the Catholic Church is trying to make good that deficiency. There is a lack of morality in it all," a lack that is sometimes most conspicuous in men of education. The country, he pointed out, is being de-Christianized by rationalistic teaching in our schools and colleges.

In a like strain wrote Cardinal Gibbons, who was unable to be present.

"I fear," his letter ran, "that we are all forced to admit that, in a certain sense, there is a decline of religious faith in this country, for we see evidences of it on all sides. There is nothing so sacred as not to be denied by some one. In regard to matters of religion, we see in an ever-increasing number a great deal of indifferentism. I feel that it is largely due to the want of respect for the Sacred Scriptures, to worldliness, to rationalism, or the rejection of the principle of authority, to the inordinate love of wealth, pleasure, and honors, and lastly to our sys-

tem of education, according to which the education of the school must be independent of religion."

The evils pointed out by his Eminence and by Father Fitzgerald, it is plain, are not those that "interconfessional" luncheons at the Republican Club, or even the well-advertised "Men and Religion Forward Movement" can remedy: Only when the non-Catholics of the United States have received again from the hands of St. Peter the religion of which their fathers were so cruelly robbed will there cease to be a steady "decline of faith" among our countrymen. For Protestantism contains in its basic principle of private judgment the germs of dissolution and decay. It is only against the Church built on Peter that the gates of hell, according to a Divine promise, shall not prevail.

What of Portugal?

The cable tells us that the Government of Portugal is contemplating the sale of some of its so-called colonies in Africa; for, so little has been done in the way of developing their natural resources that they are colonies merely by courtesy, and are in reality mere military stations. From the same source we learn that Great Britain and Germany are arranging for an amicable division of the territory that the Arriaga administration is willing to sell. On the other hand, a member of the Portuguese Cabinet says that at no time has there been thought of disposing of any part of Portugal's foreign holdings; whence we might fairly conclude that Great Britain and Germany are chatting about something else. Spain, too, it is said, is growing weary of the continuous disturbances on her border, for her noisy and quarrelsome neighbor gives her all kinds of annoyance.

The practical conclusion seems to be that Portugal is still seething. After the experience of a year and a half of miscalled republican government, the country is in more of a ferment than it was a year ago. The explanation is simple. The movement of October, 1910, was not the movement of a distressed people, who, whatever their grievances may have been, accepted as their deliverers a handful of miscreants who, in the name of liberty, introduced an absolutism more brutal and more bloody than the country had known outside of brief periods of domestic violence, when infuriated men raged uncontrolled.

The world knows what can be accomplished by power wielded in the sacred name of government. Dark deeds take on the appearance of something harshly necessary, if not wholly decent and becoming. Take the *auto da fé* in which that feeble old missionary, Father Malagrida, was the victim. Religious and political reasons were hypocritically adduced to bring shame upon him, until death placed him beyond the reach of their infernal hatred.

There is no sacrifice without a victim, and there can be no victim where there is no innocence: he who is pun-

wished for his crimes suffers for the order he has violated, and is not a victim. The Portuguese dungeons, crowded to overflowing with people against many of whom no more than a vague charge of "unfriendliness to the prevailing institutions" has been made, and the hulls of vessels in the Tagus which have been transformed into floating prisons for the same class of offenders, may serve a temporary purpose; but no such system of mis-called government can lay deep in the hearts of the people the foundations of a patriotic love for the supposed blessings which, as boastfully announced, the success of Machado dos Santos was to bring to his country.

Great Britain has not always and invariably lent a sympathetic ear to the cry of suffering arising beyond her borders, else our own history might not have been written. But it must be borne in mind that, in many respects, Portugal is a dependency or appanage of the British crown. Much of the Portuguese debt is held by British subjects; many Portuguese enterprises have been financed by them; much of the Portuguese trade is in their hands. Is Great Britain to stand idly by while a few ruffians make public peace impossible, because they insist upon toying with the stiletto and tossing the bomb and practising with the carbine upon defenceless citizens in gloriously free Portugal? We may affirm, with the highest probability for the correctness of our assertion, that when the persons or even the property of British subjects have been disturbed in foreign lands, the British Government commonly interests itself with an activity worthy of all praise.

In editorial comments on the Allen outrage in Virginia some of the papers express surprise that "descendants of the original English and Scotch immigrants" should be so savage and inhuman. All that is needed, however, it seems, to make this murderous race as gentle as lambs is the establishment among them of a Sage or Carnegie Foundation for the advancement of learning. Such suggestions only indicate how common and persistent is the delusion that the spread of education necessarily promotes Christian virtue and respect for the laws. What these "descendants of the original English and Scotch immigrants" really need, however, to make them peaceable citizens is not more learning merely, but more religion of a vital and practical character: a religion that will teach them the sacredness of human life, the heinousness of murder, and the fear of God. Perhaps their seventeenth century Protestantism is wearing out.

In Russia, Abbé Znosko, the parish priest of Kopyl, has just been condemned to three months of prison for his Catholic propaganda. On the other hand foreign sects have full swing. The Baptists, for instance, claim 1,300 converts from the Orthodox Church.

LITERATURE

"Si Qua Fata Aspera."

A little book of verse has just appeared. Its fifty-two short poems have their beauties, but their greatest interest lies in the glimpse they give into a soul which passed too soon from earth. Digby Mackworth Dolben was cut off in his twentieth year. To Mr. Robert Bridges, his kinsman, we owe a selection of his verse and a sketch of his brief life. The former was made with a careful hand: the latter was prompted by frank admiration.

But admiration does not imply necessarily sympathy. An admirer may stand apart viewing, distinguishing, cataloguing the qualities of a noble soul. The sympathizer enters into the secret chambers of the heart; and this Mr. Bridges does not do. He sees that Dolben's life was tragic; yet he misses the deepest poignancy. We are not moved so much by his untimely death or by his great powers cheated of fruition, as by the sight of his face set wistfully towards the Gleam shining out from God's City the visible citizenship of which he was never to attain.

Digby Mackworth Dolben was born in 1848, and entered Eton when he had nearly completed his fourteenth year. Defective sight excluded him from ordinary school games; but he did not find this a privation. Two faculties of maturer years were his, the poetic, and the religious reaching out beyond simple practice to dogma. The High Church revival was in its golden age. The storms of its birth were calmed in a great measure. The national establishment perceived the folly of driving out its best men; while with these, on the other hand, the movement had not yet lost its providential tendency towards the fullness of faith and the Catholic Church. Dolben and a circle of friends were fervent in it, looking for a regenerated Church of England. One after another members of the little band stopped short, then turned aside. He pushed onward in what they who had surrendered to the prudence of the flesh—of these Mr. Bridges was one—called extravagant folly. He read Catholic books, and left them about that others might do the same. He crossed himself at table. He visited Clewer and other centres of the revival. He penetrated into the neighboring Jesuit College, and even got from its rector a letter, which, Mr. Bridges complains, was too guarded in its terms to be worth inserting in the memoir. Dolben was only fifteen; but he was a menace to Eton's Protestantism. It was ordered that he must leave at the end of the term.

He did not leave. His father assured the authorities that all silly fancies had been overcome. Mr. Dolben clearly was masterful; and it seems that his son was not required to confirm this, the beginning of the parental pressure which was to frustrate a young life. To Bridges Dolben mentioned only a resolution to be discreet joined with a great fear for his frailty, which the event proved to be well grounded. At the instance of a cousin, a High Church clergyman, he joined the Confraternity of the Blessed Sacrament, took up fasting communion and tried to propagate it in the school. In 1864 he met the famous "Father Ignatius, O.S.B.," who received him into his third order. Shortly afterwards, having leave to attend the Eton and Harrow cricket match, he went instead to Father Ignatius and Dr. Pusey, who promoted him to the second order. All this, in Mr. Bridges' present opinion, was great folly. He must have been more reticent at the time, since Dolben confided in him not a little.

Here the Eton life closes. But this time the family honor was saved, as his father could assign several reasons for the fact. His health had never been good at the college, so seri-

ous study was impossible. The time for entering Oxford was approaching, and it seemed right that a youth of such promise should matriculate from Balliol, then high in its standards. Hence a tutor was necessary. He disappointed his father's ambition, for his heart was not in his work. He burned with a great love of Our Lord, and dreamed of a Church of England inflamed with the same ardor. His breviary was dearer to him than the classics, and to the academic gown he preferred his Benedictine dress, in which he used to roam the country—it is said he walked Birmingham's streets in it with his feet absolutely bare. Moreover, the true Church was drawing him strongly, and he was in communication with Newman and the Oratory. He was held back only by the promise his father had extorted, to take no step before finishing his Oxford course. We are far from holding him blameless in the matter of neglected duty; but the chief responsibility in this matter must be laid on him who thwarted his son's holiest aspirations. Had Dolben been allowed free access to Catholic direction he would not have been left to follow his own will and neglect his father's legitimate wishes.

Having failed at Balliol he was put on the books of Christ Church. He had just renewed his reading when he was drowned while bathing, June 28, 1867. His promise not to enter the Church was weighing on his conscience, and among his papers was an unfinished letter to his father, asking to be relieved from it in case of impending death.

Dolben's verse is that of a gifted youth. One finds in it many suggestions of his reading. Lines frankly Tennysonian, such as,

"Innumerable clapping of white hands," occur continually; and "In a Garden" is a patent imitation of the "Dream of Fair Women." "From the Cloister" betrays the student of Browning, and in the "Picture of an Angel by Fra Angelico," the young author puts himself evidently in Ruskin's debt. Other poems, as, for example, "Homo Factus Est," "The Annunciation," and "Pro Castitate" show him familiar with Faber and Caswall. But in "A Letter" and in "Dum Agonizatur Anima" he strikes his own note full of promise not to be fulfilled, a note not so very far from the mystic tones of Francis Thompson.

His verse falls into three classes. In one he treats classic subjects taken from his reading. The hint is there of a drawing of his soul by the sensuous pagan beauty that might have made him another Swinburne. But it is only a hint and one cannot judge absolutely how near the danger was. That there was a real danger may be gathered from the second class, devoted to the celebrating of a romantic friendship for one of his school companions. Most of the poems of this class he destroyed, which may indicate that, though all who knew him agree in testifying to his purity of heart, he recognized the danger of such an idolizing of a creature. "Amorem Sensus," "Sis licet felix, etc.," and "A Poem Without a Name" seem to give his maturer judgment on this delicate matter, the poem beginning "We hurry on," his estimate of its emptiness of good, and the noble "Osculo oris sui" again not unworthy of Francis Thompson, his final penitence for a concession to human weakness which might have separated him from God. From this poem let us take one specimen of Dolben's work:

"Our cups are emptiness—how long? how long
Before that Thou wilt pour us of Thy wine,
Thy sweet new wine, that we may thirst no more?
Our lamps are darkness—after day of Thine,
Surely is light to spare behind that door,
Where God is Sun and Saints a starry throng?

"My Christ, remember that betrothal day;
Blessed is he that cometh was the song:
Glad as the Hebrew boys who cried Hosanna,
Our hearts thick strewn as palms they passed along,
To reap in might the fields of heavenly manna—
These were the bridesmen in their white array.

"Soon hearts and eyes were lifted up to Thee:
Deaf in dim glories of the sanctuary,
Between the thunderous Alleluia-praise,
Through incense-hazes that encompassed Thee,
I saw the priestly hands Thyself upraise—
Heaven sank to earth—earth leapt to heaven for me."

Lastly there are the poems in which he pours out his heart's love for Our Blessed Lord, and his yearnings after a life hidden and consummated in Him. Of one of these Mr. Bridges says characteristically: "This is one of the poems which I would have willingly omitted: and I could not print it without protest." We are far from being of Mr. Bridges' mind.

HENRY WOODS, S.J.

Sermons and Addresses of His Eminence WILLIAM CARDINAL O'CONNELL, Archbishop of Boston. Cambridge: Riverside Press.

One can scarcely open any of these three volumes, which the publisher has very properly bound in scarlet, without being—we shall not say surprised, for the cardinal's ability is well known—but impressed and delighted with the very remarkable language in which the illustrious incumbent of the See of Boston clothes his thoughts. The style is quick, nervous, incisive, impetuous, almost torrential at times, with each brief sentence evoked or rather provoked by the one that precedes it and prepares for it—the transition being more in the thought than in the verbal expression—and all hurrying to the end that the speaker has in view.

There is no dallying with metaphor or trope or figure, and when they are employed at all it is only to enforce or illuminate or intensify the thought. Nevertheless in spite of that, or perhaps because of it, the style is at times exceptionally picturesque. This is notably the case in the discourse at the dedication of the new Church of St. Patrick, at Lowell. No doubt the fact that he had been baptized in the old church lent more than usual color and fire to the thoughts that struggled for utterance on that occasion. He is calling back to the memory of his hearers the hardships and heroism of the Lowell mill workers of early days. He was speaking of his own, and to his own, and as he tells rapidly the story of the men and women and children, the despised immigrants of New England, "who, long before the morning sun had been summoned from their short sleep by the clangor of the factory bell, and who all day long amid the whirl and noise of the spindles and the din of the busy loom had watched the fabric grow inch by inch as the shuttle with heavy blows was driven from side to side, seeing in it their own lives, driven hither and thither by fate but weaving under God's design a strong fabric which should clothe like a mantle of glory their own offspring," he gives us, with these and other touches of his skilful brush, a picture which must remain long in the mind after we have closed the book, just as "the music of the one bell they had listened for through all the six dreary days of labor, the bell summoning them to their Father's house," will keep ringing in the ears even of those who cannot seize the full import and significance of this singularly beautiful passage.

What is particularly attractive in all this is that it is not merely a matter of music and color such as other clever word-artists might employ to delight the imagination. The spontaneous exuberance and beauty of language is merely a vehicle for conveying to the mind and heart strong and solid dogmatic instruction

and exhortations. The ability to use his brilliant phrase for that purpose belongs to his Eminence in an exalted degree. Thus it would be difficult to have a more complete, comprehensive, and at the same time prudent but utterly fearless exposition of "What the Catholic Church, Stands for" in America, than that which he sent to be read at the meeting of the Women's Alliance, which met in Second Church, Boston, in 1909. AMERICA reproduced it in a special pamphlet in *The Catholic Mind*, and the demand for it was universal.

The discourse at the obsequies of his distinguished predecessor was also remarkable for its eloquence and the masterly view of the situation in which the Church in New England then found itself. In brief, all of the sermons and speeches and conferences in these three volumes give evidence of a very unusual power of expression, coupled with a wide learning and a correctness and completeness of dogmatic statement that must ensure for them a very extensive study, consideration, and approval. * * *

Intimacies of Court and Society. An Unconventional Narrative of Unofficial Days by the WIDOW OF AN AMERICAN DIPLOMAT. New York: Dodd, Mead & Co.

The diaries and reminiscences of ambassadors are nearly always interesting. For even the most violent democrats are fond of reading about the sayings and doings of the lords of the earth, whether crowned or not, who were the history-makers of their day and generation. This volume is particularly entertaining for it is written by a bright and observant American lady who, during some twenty years of wanderings, passed "a few official and many unofficial days" in five capitals of Europe, in Ottawa and in Washington.

Both Republican Paris and the Faubourg St. Germain; Rome, papal and royal; Berlin, St. Petersburg, and the Court of St. James provide the setting for many an entertaining anecdote or adventure, while the author's descriptive powers never fail her, especially when a coronation or an imperial ball is the theme, though she has a manifest weakness for nodding plumes, glittering helmets and clanking sabres.

The author's husband, we read, was once summoned by the Kaiser for a conference, and arrived at the palace just in time to see the little crown prince sliding down a balustrade, but the visitor was then detained for fifteen minutes "while a very audible chastisement took place behind the closed doors." The Kaiser then appeared, his face flushed and his eyes flashing, and talked for an hour on the necessity of parental discipline.

The diplomat's widow was fond of Rome, and was always glad to leave her "card on cardinals and archbishops" she happened to know, and was eager to accept invitations where they were to be found. She saw Leo XIII on his ninetieth birthday, the cardinals walking before his "sacred chair, which was carried high above the crowd, immense peacock fans borne upon either side, and the Pontiff himself in robes of dazzling white, the head shaking beneath its triple golden crown, the mouth loosely open, and the long slender hand trembling with extreme old age as it was extended in blessing. The demonstrations of the people moved him profoundly, he rose to his feet, his thin form shaking, and stood with arms outstretched as if to clasp them all to his wasted bosom. The eager crowd vainly sought to kneel, but could not, so great was the stress. He fell back exhausted upon his chair, and slowly disappeared from view."

The book is profusely illustrated and is fairly free, on the whole, from narratives of court scandals. W. D.

The Tempest of the Heart. MARY AGATHA GRAY. New York: Benziger Bros. \$1.25.

We have had so many books whose plots centre around "liberated" monks and "escaped" nuns, that the present story,

which throws a Catholic light on one who has abandoned high ideals, is welcomed with pleasure. The desire to display on the public stage the remarkable voice of which he is possessed, leads Brother Anselm to forsake his calling. He passes through various vicissitudes of success and failure for some months, till his devoted sister seeks him out and urges him to return to the life that he has abandoned. She finds fertile soil in a soul made wretched by remorse, and finally persuades him to seek readmission. This he does. But the prudent abbot subjects him to a year of difficult trial before granting his request. The story closes with Brother Anselm once more a monk, a wiser and better man by his experience. The book is quite entertaining and the characters natural. One criticism might be offered of the external form of the book and to some extent of the matter. Its bulkiness is due to the introduction of an almost independent story. True, the characters of each plot meet towards the close, but the action of the secondary plot does not seem to bear strictly on the main one. J. F. D.

My Adventures Among South Sea Cannibals. By DOUGLAS RANNIE. With 39 Illustrations and a Map. Philadelphia: J. B. Lippincott Co. Price, \$3.50 net.

Truly refreshing is it when the heavy vans go crunching through the complaining snow and the carters are tchicking peevishly to their tired and trembling horses to turn from the sight of glairy pavements to pictures of royal palms and waving plantains in whose welcome shade repose the airily clad natives of the tropics. Not every one of those natives could successfully pose as a modern Narcissus, if we may judge from the amiable ogre whose portrait serves as a frontispiece, but many of them make a brave showing in their finery. The author made several trips to the islands in search of contract labor for Queensland, Australia, and thus could study the gentle cannibals at short range and with a measure of safety. There is an air of strangeness and novelty about the whole region and its inhabitants, whose anthropophagous practices are as much a reality to-day as they were when Captain Cook sailed the great South Sea. Their food and raiment, their superstitions, their every-day life, their pastimes, and especially their bloodthirstiness and treachery unite to make a book that thrills us as we read. Mr. Rannie does not seem to have fallen in with any Catholic missionaries on his voyages, at least he does not mention them, but he has a pitiful account of an Episcopalian bishop who paid with his life for his attempt to help the natives. The captain of what was equivalently a slaver impersonated the bishop and lured the unsuspecting natives aboard. Then off he sailed with his living cargo. When the bishop next appeared, he was set upon and hacked to pieces, for the islanders took him to be another kidnapper. The writer has given us a very readable book about a little known people in an out-of-the-way part of the world. * * *

Catholicism and the Modern Mind. By MALCOLM QUINN. New York: Longmans, Green & Co. \$2.10 net.

The author of the book informs us that he has followed Auguste Comte for thirty years and still continues to regard him as one with whom no other thinker can compare in the profundity and range of mind which he has brought to bear on the things which are high and lasting in the fate of humanity, a view of Comte with which of course few will agree. The preface to the volume is in the form of an open "letter to His Holiness Pope Pius X," the author "presuming to submit for consideration certain thoughts on the position and tasks of the Catholic Church."

It is not likely that "the supreme spiritual authority of Christendom" will ever have this proposition called to his

attention, for Mr. Quin can scarcely be considered a trustworthy counsellor in such a matter. The book teems with errors. To select a few, for the reader is embarrassed by their number, we are informed that "the modern mind is as much a sovereign authority as is the Catholic Church within its own distinctive domain"; that "the word 'cause' is only a verbal abstraction"; that "the first Cause is not some single factor but a universal assemblage of factors or forces"; that "the First Great Cause and the Infinite Immeasurable Order of the Universe, visible and invisible, are equivalent expressions"; that "the word 'God' is after all a word, and a word only—not a thing. It is certainly the supreme word of human speech"; that "when Christ was born in the world,—in other words, when the conception of the Universal Order and of man as he enters into it and interprets it found its ultimate expression in His Divine and Human Personality, the nature-myth, properly speaking, had lost its *raison d'être*"; that "atheism, considered as the last term of the Western religious revolution, is not simply the repudiation of a given cosmic hypothesis or belief; it is the repudiation of Christ," etc., etc.

Assuredly Mr. Malcolm Quin, however much he admires the Catholic Church, is not, though he claims to be, "a member of it in spirit," or in communion with it, nor will such fantastic dreams ever make for that "religious unity" which is the purpose of the book. * * *

Tractatus de Quatuor Evangeliiis. By FATHER ROMUALDUS PEETERS, O.F.M. Malberg: Nijmegen, Holland.

To obtain the degree of *lector jubilatus* in his order, the author wrote this thesis; he now publishes it for use in schools. It will not be of very much use. Things of little importance receive too lengthy treatment; things of great importance are treated up to the critical point and then left untreated. The Fathers so differ in their symbolism of the four Evangelists, that such symbolism should be touched upon only in lengthy treatises such as Cornely's. Whether the four Gospels should be looked upon as four hinges, or four winds, or four rivers, or the four elements, or four golden rings, or the four animals of Ezechiel (i, 4-28) and of the Apocalypse (iv, 2; v, 14), is of very little importance in the schools in the face of Modernism and rationalism. What is of importance is to establish as thoroughly as possible the historical worth of the four Gospels. These documents are the very foundation of modern Catholic apologetics. Without these four historical documents our whole apologetic and dogmatic structure falls. It is a great pity that the author of the present treatise falls so far short of modern science in his brief and antiquated summary of evidence in favor of the historical worth of Matthew, Mark, Luke and John.

WALTER DRUM.

Father Reginald Buckler, O.P., has written another ascetical work, which Benziger Bros. publish. "Spiritual Perfection Through Charity" is a learned and solid book in which St. Thomas, the Fathers and the great mystics are cogently cited to drive home the arguments and exhortations of the author. "The Study of Perfection" and "The Life of Charity" is the two-fold division of the volume, and it is to be hoped that devout religious or pious laymen who read the book to the end will then be able to determine without much perplexity whether the degree of charity which they have reached is "vivificans, movens, imperans, purgans, zelans, regens, implens, dulcensens, perficiens, absorbens, transformans," or, finally, "Deificans."

An excellent German translation of Father Sheehan's novel, "The Blindness of Dr. Gray," has just been published by Benziger Bros. It is to be followed by "Lisheen." The same firm

has likewise presented us with German translations of "The King's Achievement" and "The Queen's Tragedy" from the pen of Mgr. Robert Hugh Benson, and promises soon to issue "By What Authority," while the translation of three other novels by the same author is, we believe, in preparation. We are furthermore indebted to this firm for a third volume of the sermons of Dr. Augustin Egger, Bishop of St. Gall, which needs no introduction to the Catholic clergy. It is the first part of a cycle of sermons for the entire season of Pentecost. Bishop Egger's presentation of his subjects is no less popular than his matter is solid and adapted to present needs. His "Predigten für den Pfingstkreis des Kirchenjahres" (I Theil) will therefore be gladly welcomed.

We have on very reliable authority from Paris that the infamous book "Marie Claire," which produced such a sensation at the time of its publication, was the work of an illiterate girl protégée of Octave Mirbeau, whom our correspondent describes as "the vilest rich Jew writer of to-day." He is in the clique of anti-clerical agitators and it was he who got it ready for the press and pushed it with his money. "Coming presumably from a simple working girl it looked like a powerful denunciation of convents," says our correspondent, "but for those of us who know the ins and outs of Parisian life it was a matter to shrug one's shoulder over. I am sorry it got into English. To give you an idea of the Mirbeau set I can tell you that several years ago some of them rented the château of General Comte de Berry. They deliberately built chicken perches in the chapel and covered the statue of the Blessed Virgin with filth. I saw it myself. I have scarcely ever been so ragingly angry as I was that day. Nothing could be done, as legally they had a right to do as they pleased until the lease had expired."

In answer to the charge that "a Catholic cannot be a genuine patriot," John Ayscough writes, in the *Irish Ecclesiastical Record*: "The accusation means that every genuine Catholic must be something more than a mere 'patriot' because the boundaries of the largest empire cannot bind his patriotism, or forbid its range, 'as far as God has any land.' Was there ever a finer patriot than St. Gregory the Great, or a more papal Pope? He did more not only for the part of it he actually governed, but for all Italy than any man of his age: but he was never a mere Italian. The nations were his inheritance and the uttermost parts of the earth his possessions. Thus his eye could range far beyond the bounds of his own loved and lovely land to the fog-girt island lonely in the cold seas of the north, that had been Christian Britain once and was heathen England then, and become its apostle, though his own place must be still by Peter's tomb among the Seven Hills beside the yellow river."

Mr. A. Hilliard Atteridge, in a paper he contributes to the *Ave Maria*, on "Charles Dickens and the Church," cites as a "proof that in his working hours there must have been in the novelist's mind an undercurrent of thought suggesting that perhaps the Catholic religion was the best for him," a remarkable dream that Dickens had one night in Genoa. He seemed to be visited by a spirit that "wore a blue drapery as the Madonna might in a picture by Raphael." It was the shade, he decided, of Mary Hogarth, his sister-in-law, who had not long been dead. At his entreaty the spirit gave Dickens a token that it had really visited him, and he then asked:

"What is the true religion?" As it paused a moment without replying, I said (good God, in such an agony of haste lest it should go away!): "You think, as I do, that the form of religion does not so greatly matter, if we try to do good?" Or, I said, observing that it still hesitated, and was moved

with the greatest compassion for me, 'perhaps the Roman Catholic is the best? Perhaps it makes one think of God oftener, and believe in Him more steadily?'—'For you,' said the spirit, full of such heavenly tenderness for me that I felt as if my heart would break,—'for you it is the best!' Then I awoke with the tears running down my face."

"But he went no farther," observes Mr. Atteridge. "And a few weeks later he read with enthusiastic sympathy the 'Life of Arnold,' by Arthur Penrhyn Stanley, the future Dean of Westminster,—a book that was one of the sensations of 1844; and it gave him a conception of Christianity that satisfied him, falling in as it did with his own view, that 'the form of religion did not so greatly matter, if we try to do good.'"

Burns & Oates have recently published in two volumes the ninth edition of Father Dalgairn's well-known work on "Holy Communion." The Rev. Allan Ross, of the Oratory, writes a preface to explain why he has left untouched the chapter on "The Limit of Communion," much of which has been made obsolete and misleading by the decree "Sacra Tridentina Synodus." Father Dalgairn, to be sure, believed in frequent Communion, but in his day to receive once or twice a week was considered frequent Communion. In the light of recent legislation it had been far wiser, if the editor had altogether omitted from this otherwise excellent reprint those passages which go directly counter to the decree of December 20, 1905, for they cannot fail to cause in many minds doubts and scruples and misgivings, especially since Father Ross' prophylactic preface does not always meet conclusively his author's objections to receiving daily. Father Dalgairn's learned book is so beautifully written that it will long remain no doubt our classic work on Holy Communion. But it is a pity that this new edition has not been made a stronger appeal to those who should go to the altar every day.

Some light is thrown on the personality of Miss Ethel M. Arnold by the following letter, signed "G. A.," to the *New York Herald*: "It seems a pity that your contemporaries in referring to Miss Ethel M. Arnold, who is lecturing on this side of the Atlantic, should invariably allude to her as a granddaughter of Thomas Arnold, a niece of Matthew Arnold, and sister of Mrs. Humphrey Ward, and that no mention of whose daughter she is should be made at all.

"Miss Arnold is the daughter of Thomas Arnold, son of Dr. Thomas Arnold, who was headmaster at Rugby. Her father, after a distinguished career at Oxford, first went to New Zealand and engaged there in farming. Later, owing to unsatisfactory results, he migrated to Australia, where he became a Catholic and married his first wife, the mother of Miss Ethel Arnold and Mrs. Humphrey Ward, as well as the other children that compose the family."

BOOKS RECEIVED

The Catholic Encyclopedia. Vol XIII. Revel-Simon. New York: Robert Appleton Company.
Daily Readings from St. Francis de Sales. Compiled by J. H. A. St. Louis: B. Herder. Net \$1.00.
The Fugitives. By Margaret Fletcher. New York: Longmans, Green & Co. Net \$1.35.
The Coward. By Monsignor Robert Hugh Benson. St. Louis: B. Herder. Net \$1.50.
Communion Verses for Little Children. By a Sister of Notre Dame. London: R. & T. Washbourne & Co. Paper cover, 1d.
The Catholic Faith. A Compendium authorized by His Holiness, Pope Pius X. London: R. & T. Washbourne & Co. Net 1d.
The "Ne Temere." An Explanation and an Appeal. By the Rev. John A. Brophy, D.D. Montreal: The Canadian Messenger. Net 15 cents.

French Publication:

St. François Xavier. (1506-1552). Par A. Brou. Two volumes. Paris: Gabriel Beauchesne & Cie., rue de Rennes, 117.

German Publication:

Die Braut Christi am Professaltare. By P. E. Glasschroder, O. Cap. New York: Frederick Pustet & Co. Net 50 cents.

EDUCATION

The Holy Father has sent the following Pontifical Letter to Brother James Calasancius Whitty, Superior-General of the Irish Religious Institute of Christian Brothers:

Beloved Son,

Health and Apostolic Benediction:

The diligence with which it has so long devoted itself to the fitting education of the young is in truth the most exalted merit of the religious Community over which you rule. For our part, We extol, beloved son, this charity of yours which in Christian fashion centres itself in the children, whom We have ever before Our eyes. For We fully understand that it conduces vastly to the well-being of Church and State, that both should be enriched and adorned with an abundance of well-conducted citizens.

In this age especially, when in public schools we see children being so educated that, when the instruction imparted is not designedly saturated with error, no teaching of Christian morals is imparted, be assured that you are doing much for the eternal salvation of all those whom you are training not only in letters but in Christian morals. The precepts of religion properly and seasonably inculcated, are as so many good seeds, which, sown even in those who are afterwards led astray by untoward passions rarely fail sooner or later to bear fruit.

Therefore, beloved son, We exhort you and the members of your Institute to persevere zealously in a work excellently begun. Indeed a plentiful harvest presents itself to your gaze, since so many stumbling-blocks are almost everywhere thrown in the way of children. Let it be your first care, however, that your Training Colleges and Preparatory Novitiates be in a flourishing condition, having a multitude of young men conspicuous for virtue and learning, from whom the ranks of the Brothers may in the future be recruited.

But since the cause which you champion is of such immense importance that it should appeal to all who are imbued with love of religion and fatherland, these same institutions we earnestly recommend to all worthy persons and especially to the bishops, to parish priests and to heads of families, whom it singularly behooves to lead the way in assisting you.

That these desires may be realized, We implore for you the Divine assistance; and as a testimony of Our benevolence, to you, beloved son, to the religious entrusted to your care, and in fine to all the youths who avail themselves of your instruction, We most lovingly in the Lord impart the Apostolic Benediction.

Given at Rome at St. Peter's, on the 20 February, 1912, in the ninth year of Our Pontificate.

PIUS X POPE.

The educational value of debating societies was again made evident at the intercollegiate debate, in this city, on the evening of March 19, between Holy Cross and St. Francis Xavier's. The men of both colleges were well trained. Not only were their speeches well prepared and eloquently delivered, but in rebuttal they gave proof, with possibly one exception, of mastery over themselves and the expression of their thought as well as of the subject under discussion. Hon. James W. Gerard, Justice of the Supreme Court of the State of New York, who as chairman of the judges announced the decision, expressed what seemed to be the opinion of the audience when he said that, in point of rhetoric and oratorical delivery, Holy Cross was superior, but the St. Francis Xavier was more masterful in argument, and consequently victory rested with the latter.

That, however, which would impress one interested in education was not merely the fact that these young men had been taught to think and speak on their feet, but also that, without interference with regular class work, they, upper classmen soon to take their place in the world, had acquired a deal of accurate

and fairly well digested information upon a very great and important question of the day. What is more important, they had been taught how to make use of libraries, etc., and to apply Catholic principles to information gathered frequently from non-Catholic, even unchristian, sources.

A regret was expressed in a recent issue of *AMERICA* that Catholic laymen were not more conspicuous as writers on important, mooted topics of the day. Possibly if greater efforts were made to take advantage of the evident training afforded by such debates, the dearth of such writers would be less noticeable. The subject of this debate was, "Resolved: That boards of arbitration with compulsory powers should be established, to settle disputes between employers and wage-earners," and in its discussion the young men displayed quite a surprising knowledge of history; of the present economic conditions both at home and in foreign countries; of Socialism; of questions of law, constitutional and inter-state; of the rights of governments and of the individual; of capital and labor, and of the ethical principles involved in their adjustment. All this information could have been embodied in an article for the press as well as in a speech for the platform. But, as was said before, the important thing is that they have been taught how to do it.

Why are there so few such intercollegiate debates? Has fear of defeat anything to do with their scarcity? The young men themselves are certainly not afraid, or if they were a word of encouragement would suffice to start them. The base-ball schedule is filled every year even though the team is weak, but it looks as though debates were scheduled only when the team was strong. As there is for the student educational victory even in defeat, we ought to have more such debates.

SOCIOLOGY

It is often said that the Catholic religion occupies itself exclusively with the interests of the soul, and is quite indifferent to those of the body; that it fixes its attention entirely on the world to come and ignores the existing world. Those who speak in this way—they are not of the ordinary class of men and women, but such as set themselves up as leaders—seem to contradict themselves; for with the next breath they rail at the ambition of the Catholic Church, at its eagerness to dominate the civil authority, at its grasping at material things and so on. There are many leaders of modern thought who seem incapable of the first duty of a leader, the clarifying of their own ideas. What they mean to say is, in plain English, that the ecclesiastical authorities, while very sensible of the advantage of possessing earthly goods, so far as they themselves are concerned, are quite indifferent to the material welfare of their people. To get these into heaven is their only idea; and, if this is secured, whether they send them thither from decent comfort or from sordid want is of no moment.

Perhaps one reason why the leaders of modern thought do not clarify their ideas is the feeling that to do so would refute the accusations they love to lay against the Church. It is easy to make vague charges, to suggest rather than to define. To reduce, as we have done, the accusation to clear terms, is to show its utter falseness. The Church teaches that eternal salvation is the chief end of every human being, who must seek first the kingdom of God and its justice. But it teaches, too, that God has given us material goods as means to attain that end, and that they are to be used for that purpose. It subordinates the material to the spiritual, the temporal to the eternal, but it does not ignore the former. Modern Sociology too often is guilty of a worse crime than it charges the Church with; for it ignores the spiritual and the eternal, and fixes its attention exclusively on the material and temporal. It thus violates the essential order of things and corrupts those whom it pretends to benefit.

The history of the Catholic Church is a long record, not only

of splendid achievements for the salvation of human souls, but also of a parallel series of noble enterprises of charity undertaken for man's temporal welfare; and Catholics to-day are not unworthy heirs of the tradition of the past. It is true that we labor under difficulties. It is easy enough for those who make no account of spiritual things to inaugurate, for some temporal good, works that have a certain splendor; since these only are admitted to a share in this wealth. Catholics must support, not only orphanages, refuges, hospitals, relief societies, clubs for young people and such like, but also their churches and schools. Still, if they do not make as great a display in their material good works as their neighbors, it does not follow that they do not accomplish as much as these. In speaking of such organizations as the Conferences of St. Vincent de Paul, we have always insisted on what others begin to recognize, that Catholic charities are administered in the spirit of Christian charity. Their funds go to the poor and not to the support of a body of professional social scientists.

We have an example of this fact before our eyes, the Guild of St. Elizabeth, in Boston. It was established thirteen years ago and incorporated in 1901. It has acquired an eighteen-room house. It conducts a kindergarten and day nursery. It has a vacation school, classes in cooking, sewing, embroidery, millinery, stenography, dressmaking, painting, drawing, physical culture and gymnastics. It distributes clothing. It has a branch of the Public Library and has organized Saving Societies. It gives its children summer outings and works for older people in mothers' meetings, sewing classes and outings. During 1911 the total number reached in all its departments was 19,065, and yet the entire income was only \$3,175.15, while the expenditure was \$3,059.09. This is a specimen of our Catholic charities, and we do not hesitate to say that it is work which could not be surpassed by any secular institution with ten times its resources.

H. W.

PULPIT, PRESS AND PLATFORM

At the dinner of the Charitable Irish Society in Boston, given in honor of President Taft, on March 18, Cardinal O'Connell, whose presence aroused great enthusiasm, replying to the toast: "Civil and Religious Liberty," said in part:

"Civil and religious liberty—well are they thus united, for unless both are secure neither is safe. Wherever the State has sought to enslave religion, making her a servant in bondage instead of a sacred guide, the liberty of the State itself was soon a mere myth. And wherever a false interpretation of religious freedom has led to encroachments upon the well-defined domain of civic right, religion soon lost her hold upon the souls of men. Liberty of the soul to worship God, to obey His commands, to follow His divine guidance, that is the noblest right of man, and the ensurance of it is the strictest duty of the State.

"Where the true meaning of freedom is understood there is the widest liberty of soul and body—of divine and human law. Divine and human law—why, these are the only true foundations of any liberty. The permanency of religion is the only guarantee of the stability of law. And where law is unstable there results ultimately only tyranny. Remove the eternal foundations which the law of God supports and you pull down the structure upon which civil law rests. For these permanent principles are not founded upon the momentary whim of the people—but upon the eternal justice of the universe. Man did not make these eternal relations. They made man. And no matter what the passing passion of minorities or majorities, they stand forever. Justice is not founded upon votes, but upon principles. The fact that the form of government is popular franchise can no more change the origin and foundation and genuine interpretation of law than a plebiscite can banish God.

Long live the people—no man raises that cry with more sin-

cerity than I, and all here. But the very life of the people's liberties, religious and civic, is always in danger when the foundations of law and the independence of judges, be they civil or ecclesiastical, are imperilled. The law is not the people—the people are not the law. The law is the principle of justice governing the people. And its application to individuals, to associations, to business, to every relation of civil life must be so hedged around with reverence and security that the civil courts may in moments of popular passion save the whole people from the tyranny of lawless majorities.

"God and our country—that phrase expresses it all. Liberty, founded upon the eternal principles of divine justice, interpreted and applied in civil life by God-fearing magistrates, untrammelled and unfettered, and unafraid of passing popular passion, that, in a word, is the guarantee of what alone has made this country great—perfect security of civil and religious liberty to all. While that lasts, while the people themselves realize its value beyond price, this land is safe.

"My words are the clear expression of the unbiased principles of all those patriots who have lived and died for the glory and permanency of this great republic. . . . And among all these, no one has voiced these sacred principles so clearly, so fearlessly, so uncompromisingly, whatever the results, as the great, judicial, impartial, big-hearted and cool-headed statesman who now presides over the destinies of the United States of America—our President."

MUSIC

The Catholic Oratorio Society gave its eighth annual concert on the evening of March 19th, at Carnegie Hall, before a large audience, and in the presence of his Eminence Cardinal Farley. The work selected for presentation was "Quo Vadis?" by Felix Novovjieski, a young Polish musician whose compositions have won him considerable recognition in Germany during the past few years. "Quo Vadis?" is the first of his works to be heard in this country, and this, added to the fact that the young composer had come to America for the express purpose of directing the performance, lent a special interest to the occasion.

The oratorio is based on the historical novel "Quo Vadis?" by Sienkiewicz. The first scene deals with the burning of Rome under Nero, and the persecution of the suspected Christians. The next scene takes place in the Catacombs, where the faithful are in hiding; they urge Saint Peter to leave Rome and seek a place of safety. He yields to their entreaties, and the next scene describes his meeting on the highway with Our Lord, when, to Peter's question: "Where art thou going, Lord?" the answer is: "I am going to Rome to be crucified again." Thereupon Saint Peter sees his error and bravely returns to Rome to his martyrdom.

In performing this work the Oratorio Society was assisted by the New York Symphony orchestra and three soloists: Miss Frances Caspari, soprano; Frederick Weld, baritone, and Gilbert Wilson, bass. The chorus acquitted itself very creditably of a task by no means easy. The soprani especially came out with great strength and vigor, remaining true to pitch throughout in spite of the high notes with which the score abounds. The work had been rehearsed faithfully for many months under the direction of Madame Selma Kronold, whose perseverance and patient efforts cannot be too highly commended. We can pay her no higher tribute than to quote the words of Monsignor Lavelle, who, in referring from the stage to the "zeal and magnetic force of that splendid lady," described her as "the animating, efficient, working spirit of the organization."

The Catholic Oratorio Society was founded some eight years ago, with the cordial approval and support of his Eminence Cardinal Farley. Its object is to present the works of the great Catholic composers, and to raise the standard of musical taste

among the Catholic public, and moreover, "the creation of a new field for Catholic composers, concert soloists and artists, furnishing inspiration for new works and intelligent appreciation of them when produced." In past years the following works have been given a hearing: "Saint Mary Magdalen," by Stainer; "Saint Ursula," by Cowan; "The Redemption," by Gounod; "The Nativity," by H. J. Stewart; "Paradise Lost," by Dubois; "Saint Ludmila," by Dvorak, and "Saint Francis," by Tinel.

Any serious effort to foster Catholic art must appeal strongly to all those who have the Church's interests at heart. The Church has always nurtured the fine arts with tender care, recognizing in them potential allies in her great mission as well as possible sources of danger. By infusing into them her own spirit she has enabled them to voice her message to each generation, and by selecting only what was most noble in each art she has sent them out bearing the ineffaceable ear-marks of their origin.

What is it, in reality, that constitutes Catholic music? It is something harder to define than to perceive, but in a general way the Catholic tone lies in a certain kind of austerity, a renunciation of purely sensuous effects; in an asceticism which is at the same time gracious and appealing, and in a subtle but profound touch of the supernatural, even of the mystic, spirit. There is something truly idiomatic of the personality of the Church of Christ in the masterpieces of Catholic painting, of Catholic architecture and of Catholic music which have come down to us from the past, and by studying them one begins to perceive what it is that constitutes the Catholic note in art. For in music, it is not enough that the composer be a Catholic; he must have applied Catholic principles to music, and not imitate what is un-Catholic in the music of the period in which he may happen to live. Zeal is not enough unless it be enlightened zeal. Thus, while we are not bound to slavish imitation of the methods of the past, the same spirit must animate our modern music which animated the ancient, and the same supernatural flavor must be perceptible.

It is therefore in a sense a challenge to the world to step forth as the interpreter of Catholic ideals in music. The responsibility is great because the standard is so high. It is not so much that we look for performances of rare finish and perfection of detail, for this sort of finish and perfection demands not only a great deal of time, but—sad as it may seem—a great deal of money. Theophile Gautier's definition of music as "the most expensive of all noises" is nowhere more applicable than to choral music. But what the public does look for, and has a right to look for, is music which shall be intrinsically noble, which shall represent high musical ideals, and be performed in a serious spirit with sincerity of purpose.

In a project such as that undertaken by Madame Kronold, two policies are possible, and each has its advantages. One is the selection of music which has proved itself in the crucible of time, and which has become a standard by which to form the taste of the public. The other is the selection of works by young composers, whose efforts are thus given a hearing. Both policies, if pursued with judgment, are admirable. One is educational for the public; the other, stimulating to creative genius. In her selection this year, Madame Kronold has followed the latter policy, and she is highly to be praised for her desire to encourage the efforts of young musicians. It is a course which involves necessarily many disappointments, and one who pursues it must be prepared to listen to a vast number of insignificant works, yet in the long run, it is to the best interests of art that talent should be encouraged in this way, and the stimulating influence upon young musicians may well be weighed against the immediate disappointment to the public. The Metropolitan Opera Company has made a point in recent years of presenting several novelties each season. Thousands of dollars are spent in the production of works which, nine times out of ten, turn out to be of no permanent value, and vanish from the repertoire after a few performances. This is as it should be. The Opera Company can

afford to make these experiments, and meanwhile it maintains its standard of artistic values by performing the many masterpieces which have a permanent place in its repertoire. But the situation would be very different were the Opera Company able to give only a single performance each year. In that case it would be of vital importance that the work selected be something of real worth.

It is an open question, therefore, whether the Catholic Oratorio Society is well advised in producing, at its annual concert, anything that does not represent the very highest standards in Catholic music, or that is in any sense an experiment. The education and edification of the public is no small factor in the plan of the organization, and it is more likely to accomplish this result if it remains fast anchored to the proved masterpieces of Catholic art. If modern composers are desired, there are the noble works of Dom Perosi to draw upon, the oratorios of Edward Elgar, of Cesar Franck, and others. The very name which the Society bears places upon it the responsibility of maintaining a standard commensurate with that which it represents.

"Quo Vadis?" is called on the title page a series of "Dramatic Scenes for Soli, Chorus, Orchestra and Organ." They are conceived in a distinctively theatrical spirit, and the effect of the whole would be greatly enhanced by the addition of scenery. The text offers opportunities for contrasts of a violent nature, but the interest is centered on the outward activities of the characters rather than on the subtle inner play of emotions. The work is thus superficial in its appeal, for the value of music in a work such as this lies precisely in its power to interpret the emotional undercurrents that lie beyond the reach of the spoken word. The music of "Quo Vadis?" is never interpretative in this sense. The young composer has used characteristic themes, or *leit-motifs*, which run through the work, but is not always successful in their choice or development. Indeed they are repeated again and again with the greatest emphasis, but with little attempt at varying them or working them out, so that the hearer receives an impression of monotony.

The familiar Gregorian phrases in the Catacombs scene fall upon grateful ears. It is surprising, however, that the "Gloria Patri" and the familiar phrases from the Mass should have been put to words in the vernacular. If these particular phrases were to be selected, it would have been better to have sung them in Latin as we are accustomed to hearing them.

The composer, Feliz Novovjejski, was born in 1877, in Erm-land. He received an excellent training at the Stern Conservatory, Berlin, and later at the Master School of Classical Composition under Max Bruch. Since then he has twice won the Meyerbeer prize in Berlin, and has come off victorious in a number of other contests, including that founded by Paderewski in Bonn. No doubt his other works possess greater fertility of invention. Among them are an opera, "Das Kompass," several symphonies, and three more Oratorios: "The Return of the Lost Son," "The Finding of the Holy Cross," and "Paul in Athens."

J. B. W.

SCIENCE

In order to ascertain whether the ground absorption of damped and undamped oscillations as used in radio-telegraphy might differ from each other, other conditions being the same, a series of experiments were carried out between the Naval Academy at Annapolis, Md., and the Radiotelegraphic Laboratory at Washington. The conclusion reached is that the absorption of the energy of the waves in passing over this stretch of country was the same in the case of the undamped and moderately damped pulsations within the limits of the error of observation.

In connection with the construction of the Catskill aqueduct the New York Board of Water Supply has been carrying on some

interesting tests on alloy corrosion. The preliminary results are embodied in the annual report of this body. In 1908 specimens of six representative bronzes were partially embedded in concrete cubes and immersed in Esopus Creek. After an exposure of two years and two months they were examined and weighed. The average loss in thickness from the surface of the most corrosible specimen measured up to 0.000,248 inches, and the average loss from all the samples to 0.000,136 inches. The experimentation will be continued.

A study of the spectrograms especially of the more recent comets, writes Comte A. de la Baume Pluvinel in *L'Astronomie*, warrants the conclusion that the composition of these celestial objects is far more complex than had been suspected. The presence of carbon monoxide seems quite certain. Some comets are essentially gaseous and blue, others yellow, and containing much solid matter. The possibility of classifying them, in the near future, according to their spectra is hinted at.

A communication from Professor W. Luther, of the Düsseldorf Observatory, which appears in the *Astronomische Nachrichten*, No. 4556, states that while observations were being made on the occultation of the planet Mars, in December last, it was noticed that the half of the planet's disc nearest to the moon's limb became green, as though overcast by a shadow, whereas the outer portion was as bright as usual. An examination of the records of similar observations made in the year 1902 revealed the fact that the identical phenomenon was chronicled at that date. It is suggested that these observations indicate that there exists some material, extending to about 160 kilometers (99.4 statute miles) or more above the moon's surface, which is capable of modifying, or absorbing, light given out by a body passing behind it.

F. TONDORF, S.J.

From a paper read by Doctor Domingo Hernando Segui before the Academy of Medical, Physical and Natural Sciences of Havana, Cuba, we learn that during the past five years he has treated seventy-three persons for cancer of the throat. Although females suffering from this disease are usually only two or three per cent. of the total, according to carefully prepared statistics, still Doctor Segui found thirteen females and sixty males. His experience shows that of the four ordinary provoking causes of this dreadful ailment, only one has appeared in his practice, and that is the habit of smoking. All his patients, even the women, were inveterate smokers of cigarettes, and all were wont to inhale the smoke. He therefore concludes that cigarette-smoking is the most dangerous form of using tobacco; for those who use pipes or cigars very rarely inhale the smoke.

ECCLESIASTICAL NEWS

Rev. J. H. Steele, who up to the time of his conversion two years ago was chaplain to the Earl of Erne, Grand Master of the Orangemen of Ireland, was ordained a priest in Rome, March 25, by Cardinal Merry Del Val, and with him five other convert clergymen from Brighton, England, were raised to the priesthood. A letter published in the *Irish Catholic* tells how Father Steele had made his retreat under Dr. Murray, the General of the Redemptorists, "like myself a Donegal man," and had arranged to say his first Mass at St. Patrick's altar in the Irish College.

The Holy Father, on March 21, received in private audience Major Archibald W. Butt, personal aide to President Taft, who was presented by Monsignor Thomas F. Kennedy, Titular Bishop of Adrianopolis and Rector of the American College in Rome. The meeting was of a most cordial nature. Major Butt pre-

sented to the Pontiff an autograph letter from President Taft, with which the Pope was greatly pleased. He recalled with pleasure the friendly intercourse between the Holy See and Mr. Taft, who, in 1902, when Civil Governor of the Philippines, visited Rome to negotiate the question of the Friars' lands in the Philippines.

Mrs. Cornelia Eaton, whose will was filed in the Surrogate's office, New York City, on March 22, bequeathed \$2,500 to the Little Sisters of the Poor, and the same amount to the Roman Catholic Orphan Asylum. The testatrix created a trust fund of \$30,000, the income to be paid to Edward Carpentier for life, the principal to go on his death to the Church of St. Francis Xavier for charitable uses. After certain specific bequests, Mrs. Eaton leaves the residue of her estate to Mr. Eaton, husband of the testatrix, for life, and on his death it is to be given to St. Vincent's Hospital.

It is reported from Ogdensburg that the Right Rev. Bishop Gabriels has received information from Rome of the appointment as his auxiliary of the Right Rev. Mgr. Joseph H. Conroy, V.G., pastor of St. Mary's Cathedral.

The will of Mrs. Mary H. Lawrence, widow of Brian Lawrence, who was for many years prominent in New York charities and church affairs, filed recently in the Surrogate's office, leaves to Seton Hospital, the Catholic Protectory, Home for the Aged of the Little Sisters of the Poor and the Society of St. Vincent de Paul, \$10,000 each, and one-eleventh each of the residue of the estate. A bequest of \$6,000 to the Catholic Protectory is for two marble altars in the Protectory. To the College of St. Francis Xavier she gave \$6,000, and a similar amount to the Right Rev. Mgr. Henry A. Brann, rector of St. Agnes' Church, and \$5,000 to the Franciscan Missionaries of Mary.

OBITUARY

George Dunn, an English Catholic landowner of an old Northumbrian family that never lost the faith, and remarkable for his scholarly and artistic attainments, died recently, near Fulham, England, where he was buried with requiem Mass by his brother, Mgr. Canon Dunn. He had gathered together what is deemed the best private collection of early printed books, medieval bindings, manuscripts, monastic documents, and other remains bearing on the character of pre-reformation England, and printed valuable photographs of them anonymously. He discovered and published the "Chancun de Willame," a rival of the "Chanson de Roland." He was also an astronomer, and was thanked by the Royal Astronomical Society for photographs of the heavenly bodies. His numerous charities and benefactions were, like his other works, performed anonymously.

The Hon. E. E. Taché, who died at Quebec, on March 13, in his seventy-eighth year, was the son of Sir Etienne Taché, who was one of the founders of the Dominion and thrice Prime Minister of Canada. He had a long and honorable record of public service, having served under no less than thirteen Ministers, and having celebrated the fiftieth anniversary of his entry into the service on November 13 last, when a testimonial address was presented to him by his fellow-employees, in the presence of the Lieutenant-Governor, the Premier, the Ministers and many others.

Mr. Taché was not only the model of a devoted official, but had won a reputation in literature and art as an architect, designer and painter. To him the Province of Quebec owes the device, "Je me souviens," which is on her flag and shield.

As an architect, Quebec owes him the Parliament Buildings, the Drill Hall, the Court House and the Jacques Cartier Monu-

ment. It was he who designed the commemorative medal of the Tercentenary and the Farmers' medals. Besides this, he made many excellent maps of the province.

After a long life devoted to education, Rev. Mother Ignatia Lynn passed away at Loretto Abbey, Canada, on March 13, in the seventy-seventh year of her age. The American Community of the Institute of the Blessed Virgin Mary, commonly called the Ladies of Loretto, is an offshoot from Rathfarnham, Ireland, and was established in Toronto in 1847. The Sisters have charge of institutions in the archdiocese of Chicago and in the diocese of Marquette. Rev. Mother Ignatia entered religious life at the age of fifteen, became Superior-General for America in 1889, and on July 1, 1910, retired from office on account of illness. Her immediate successor, Mother Victorine Harris, died last October, and was replaced by Rev. Mother Stanislaus.

In his eighty-second year, the fifty-ninth of his priestly ministry, the fortieth in his dignity as vicar-general, died on Wednesday, March 22, Monsignor Felix M. Boff, at Villa Angela, Normandy, O., just as the angelus bell was ringing its vesper summons to prayer from the Ursuline Convent. He had been the intimate friend and strong support of the earliest bishops of the Cleveland diocese, and its supreme administration had six times rested upon his shoulders.

Born at Sauverne, in France, January 25, 1831, he there made his first studies, until, compelled by family misfortunes to interrupt them, he left in 1847 for America. A sailor lad thereafter for a short space of time upon a United States frigate, he still felt in his heart the longing which ever was drawing him to devote his life to the service of the Lord. Rejecting the promotion which was offered to him in the navy, he humbly petitioned instead to be admitted into the sanctuary. The writer well remembers the fire that kindled in the eyes of the venerable prelate and the zeal which suffused his eager countenance as on the occasion of a First Communion he solemnly told the children how the height of all that human aspiration could ambition was priesthood for the boy, and a consecrated sisterhood for the daughter of Mary; while no one could fail to see how from the depth of the speaker's own heart there went up to God a jubilant Magnificat for the great things the Lord had done unto him by choosing him to serve within His courts these many years.

The delicate appearance and slender form of the young applicant caused Bishop Rappe to hesitate before receiving him. But he was not so easily to be turned aside, and in 1853 he was finally ordained a priest while still in his twenty-second year. Stationed first at Sandusky, he was then successively occupied at Canton, as professor in the Seminary, and for thirteen years as pastor of the Church of St. Francis de Sales, in Toledo. In 1872 he was finally made rector of St. John's Cathedral and vicar-general. His declining years were spent in the peace and retirement of the beautiful convent and college of the Ursulines, at Villa Angela, where in the capacity of chaplain his ministration was fruitful of blessings to Sisters and pupils. The Society of Jesus likewise owes to him a debt of gratitude. In all places and amid all circumstances he had ever shown himself a faithful and zealous friend to her.

Only a few years before his death, in his feeble but energetic old age, he was called out again to administer the diocese during the long vacancy which followed upon the death of Bishop Horstmann, as he had filled this position upon every former occasion. And now that he has finally passed away the memory of the kindly, scholarly, patriarchal and venerable old man, with the long silvery locks, the pleasant smile and cheering laugh and friendly greeting to all alike, without distinction of rank or place, will still live on in the hearts of those who knew him but to love him, and their number cannot be told. May they gratefully remember his soul in their prayers.